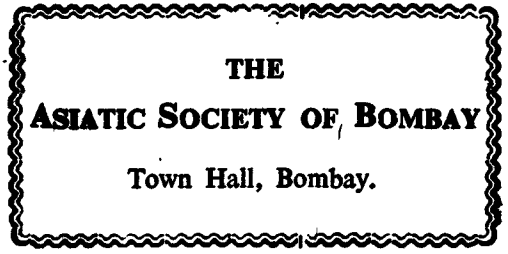
00068061



Digitized with financial assistance from
Ms.Vaidehi Thakar
on 06 November, 2019

The Brahmo Somaj.

THE NEW DISPENSATION

OR

THE RELIGION OF HARMONY.

68061

COMPILED FROM

KESHUB CHUNDER SEN'S

WRITINGS.

Vol I.

A-f.95

Calcutta:

PRINTED AT THE BIDHAN PRESS.

1903.

[All rights reserved.]

Price Rs. 2.

PUBLISHED BY R. S. BHATTACHARJI,
78, UPPER CIRCULAR ROAD.

PREFACE.

THE present volume contains a reprint from the MINISTER'S valuable writings which appeared in the *New Dispensation*, a weekly paper, from its birth in May 1881 until the end of that year. In consequence of the book having been pushed through the Press in a hurry, several errors have been unfortunately overlooked. The publisher hopes the next edition will be more perfect and complete. His best thanks are due to the kind friends who have helped him in bringing out this book.

Page.

Joachim 53
Was Paul Dreaming ? 54
Mosaic Vision 55
Wanted Preachers, not Teachers 57
Christ in all rational beings 58
Use of the word 'God' by the Saints... ... 59
Fragments of the "Word" in India 60
Christ's Yoga Mantra 61
New Heaven and new Earth 63
Not Judgment, but Argument 64

PARAS.

HINDUISM—

Deeper phases of Hinduism 81
Vedantic Testimony 83
Sankaracharya's eclecticism 84
Baptism in the Vedas 85
The true devotee according to Sankaracharya ... 86
Hindu Asceticism 88
Krishna's Transfiguration 89
Divine Condescension 90
Knowable or Unknowable 91
Transforming power of Faith 92
Vedantic Communion 93
Divine Presence 95
Chaitanya's double character 96
God of the Rig Veda 97
The marriage parable 98
Reunion according to the Vedas 99
A new sect 100
The Dariapanthis 101

PARAS.

OTHER RELIGIONS—

Appreciation of Mahomet 119
Mahomet's Treaty 120
Was Mahomet a Prophet ? 122
Goutama's sermon on Fire 122

PARAS.

Page.

MISCELLANEOUS—

Religious Conversation 133
A significant request 133
Our Politics 135
Danger Ahead 136
Disguised Asceticism 138
Ram Mohun Roy's Views 140
Rules of Forgiveness 140
The Heavenly moment and the infernal hour ... 143
Prayer for our children 144
New Social Code 146
Ram Mohun Roy's letter to Lord William Bentinck 147
Cowardice 148
Novel-reading 150
Forgiveness and Chatisement 151
New Social Code.—II. 153
Lessons gathered 154
Nautch Girl 156
Will you pray for us ? 157
To the Portrait of Ram Mohun Roy in the Albert Hall 159
Woman's subjection 161
Cash not Credit 162
Greek Monotheism 163
Government action better than its Policy ... 165
Utsab in England 167
Scripture reading during meals 169
Epistle to the Prarthana Somaj 169
Authority 171
The Seventh Commandment 172
To the Unknown 173
Garland of a hundred names 175
Hall of Harmony 176
Fatherhood of God 177

PARAS.

NEW DISPENSAION—

Sisterhood 201
Vow of Self-surrender 202
The Mango argument 203
Salutation 206
Our Creed 206

Page.

Benediction 206
Old and New 207
Conciliation not concession 208
A capital opportunity 210
The flag ceremony 211
God our Mother 214
Vow of poverty 215
Is there any thing new in the New Dispensation? 216
Religious Infidels 217
To our enemies 219
The Pagal.—I. 219
Divinity Students 220
Sin against the Holy Ghost 222
Advice to Young Men.—II. 224
Pioneers of the New Dispensation 225
Daily commands from Heaven 227
The Pagal.—II. 228
The Trinity in our Church,—An Historical fact... 230
The New Hom Ceremony 233
True meaning of the Fire Ceremony... ... 235
Immersion in Jordan water, or the new Baptismal Ceremony 236
National form of our Baptism 240
What is the New Dispensation? 242
The Pagal.—III. 244
The Pagal.—IV. 246
The Pagal.—V. 248
The New Dispensation,—Its European side ... 250
The New Dispensation,—Its Asiatic side ... 251
Objects of the New Dispensation 253
The New Dispensation arraigned 255
Our Scripture 257
Theism not Deism 258
The Dove and the Nilkantha 259
The Yogi.—I. 260
The Yogi.—II. 261
Where is the Yogi wife? 262
Gloomy Asceticism 264
Drama 265
Vows 266
Ejaculations 267
Exploring Party 270
Our Prospects 271

Page.

The Retreating God 273
The Apostolical Missionary Abroad Examined ... 274
The Apostles Examined.—I. 276
The Apostles Examined.—II. 277
How they get on.—I. 278
How they get on.—II. 280
What the Lord does for me daily 281
Advice to young men 283
Why these Ceremonies ? 285
Unalloyed Purity 286
The Lower and the Higher School 287
Saint Aghore Nath 289
Siant Aghore's Srad Ceremony 289

PARAS.

CHRISTIANITY.

NEW SACRAMENTAL CEREMONY.

Jesus! Is the Sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off because we are rice-eaters and teetotalers? That cannot be. Spirit of Jesus! That cannot be. Both unto Europe and Asia thou hast said,—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land.

On Sunday the 6th March, the ceremony of adapting the sacrament to Hindu life was performed with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner-hall, and sat upon the floor upon bare ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both. The Minister read the following verses from Luke xxii:—

And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my Blood which is shed for you.

A prayer was then offered, asking the Lord to bless the sacramental rice and water:—Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as

the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with christ-force, nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and women and children also ate and drank, and they blessed God, the God of prophets and saints.

During the next week our brethren should in all seriousness contemplate the life and death of him who allowed himself to be sacrificed for us. Truly he gave his precious life for sinners like ourselves. Let us pour freely into the holy Church of the New Dispensation the blood which was shed upon the cross, that it may pass through it into each true believer and make him worthy to bear the cross. May we remember the agony of our dear benefactor, and with tears invoke Divine blessing, that we too may be privileged to exchange the crown of thorns for the crown of glory! O God, fill us with the spirit of Jesus.

TRANSFIGURATION.

THE Jews have seen Moses. The Christians have seen Christ. The Jews have read the Old Testament, and the Christians, the New. How small is the number of those who have seen Moses and Jesus together, the Old and the New Testament identified! Blessed are they who have seen Christ! Thrice-blessed, they who have seen Christ in the company of Moses and Elias in the blessed scene of the Transfiguration! Before Peter and James and John there stood Jesus, and suddenly "he was transfigured before them." "And

his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." And lo! instead of one there appeared three great spirits. "And there appeared unto them Elias with Moses; and they were talking with Jesus." A holy trinity in heavenly communion! There were three where there was only one before. Verily three. Then "let us make three tabernacles." Were the disciples to divide their allegiance, and have three temples instead of one, division and multiplicity instead of unity? That was impossible. Nature rebuked the idea, "and suddenly, when they had looked round about they saw no man any more, save Jesus only." The trinity vanished, and unity survived. There was one; one became three; again the three became identified in one. What does this grand metamorphosis mean? Christ never visits his disciples alone, but is always surrounded by the older prophets who live in him and are fulfilled in him. But you must not disunite them, you must not enshrine them in separate tabernacles. The moment you think of doing so, the trinity will be lost in unity, and multiplicity in identity. Never dissociate the New Testament or Dispensation from the Old, but always view them as spiritually united. Never separate the world's prophets, but regard them as one body. Remember the Transfiguration,—Elias and Moses talking with Jesus. Be not afraid, O Peter and James and John of our days, for this is real communion, the burden of the New Dispensation song.

ADDRESS TO THE SPIRIT OF SAINT PETER.

HONORED Saint, art thou the gate-keeper of heaven? Art thou not he in whose hands is the key of Paradise? Then there is no admission into heaven

without thy permission. And whom wilt thou admit? All those whom Jesus hath given a pass-port. None of these wilt thou reject? No favoritism, no sectarianism in thee. Canst thou be guilty of partiality? Canst thou have a grudge against individuals or sects on account of narrow prejudices or jealousies? No. That cannot be. If the Lord has entrusted to thee the key of heaven thou canst have no bigotry, thou canst not be a respecter or hater of persons. Thou art the head of the Catholic Church of God. Hence there can be no sectarianism in thee. Thou art a Catholic, the Catholic of Catholics. In thee is the unity of Church perfected. All those who are of God and who are of Christ are one in thee. Against none of these wilt thou set thy face. Thou comprehendest all. Seamless was Christ's garment. There can be no division, no schism in the Church of Jesus, which is the Church of humanity. Thou art the Head of the Roman Catholic Church, they say. Why not the Head of the Human Catholic Church? Yes, of the Universal Church of humanity art thou the Heaven-appointed Head. Who can deny thee? Can St. Paul's Church deny St. Peter's Church? No. Paul is Peter and Peter is Paul, and they are one in Jesus, and with Jesus one in God. We are of Paul and we are of Peter. Therefore, thou wilt not exclude us, though men have excluded us. Be kind and just to us, heaven's Gate-keeper, and pray do not shut us out. Have pity on us, poor prisoners of the Lord Jesus.

THE CROSS.

Many are the lessons which the Cross suggests. For eighteen centuries it has deluged the world with faith, love and righteousness. It has strengthened

many a weak heart; it has sanctified and saved many a sinner. It has given light and peace to many a nation. Hence is it that the world glorifies the Cross, and many a devotee gratefully wears it on his bosom. The men of the New Dispensation have read the mysterious symbol and pondered it, and made it the subject of anxious and earnest prayer, for some days past, in their holy Sanctuary. What noble sentiments and exalted thoughts has it excited in their minds! What a flood of heavenly light has it poured into their humble souls! Like their Christian brethren they too have sat day after day during the past and the present week at the foot of the Cross, wondering at the miracles it has wrought in the world. And like them they too are ready humbly to bear the Cross, and bear witness unto Jesus amid the trials and sufferings of life. "To him crucified" the Cross was nothing but the shedding of sacrificial blood for the salvation of the world. What is it to us? To us it has only one meaning, the crucifixion of the flesh, the destruction of animal propensities, the annihilation of the old man. We are then crucified when we are dead unto the world. The Cross is man's figure with hands outstretched. Put any man into this position, and you have a man-cross. Let us consider this position, and see what it means. It means the human body fastened and motionless. It means the man whose hands are nailed and cannot therefore hold the things of the world, the man whose feet are nailed and are therefore incapable of moving in the paths of sin and carnality. It means *Yoga* posture, humanity dead yet alive. Every man standing above the world, whose senses are dead unto the flesh, whose carnal nature has been wholly subdued by communion, who speaks not, moves not, and is not tempted by temptations, such a man is like a cross. The old man in us must die upon the cross, nailed by communion and *Yoga*. Have you

thought of Christ, the Prince of Martyrs and Yogis? Then think of Budha. He is dead, a motionless, statue-like figure representing crucified humanity, slain-self, vanquished senses. Then turn to the picture of the great Hindu Yogi, Siva, lying on the ground, dead and senseless, with the feet of Shakti, Divine Force, standing upon him. The whole thing looks like an inverted cross. Here is an allegorical representation teaching us how the true devotee must be a complete carcase at the feet of the Almighty. It is the cross, it is the cross, everywhere, reminding us of the necessity of crucifixion and new life.

COMMEMORATION AND TRANSUBSTANTIATION.

WHEN Christ said to his disciples "this is my body," "this is my blood," he evidently referred to the particular piece of bread and the particular cup of wine he held in his hands. Let none think that he meant any wine or bread we might buy to-day at the Great Eastern Hotel for eucharistic or other purposes. What Christ himself actually touched and blessed and sanctified was immediately transformed into his own Substance, into his Flesh and Blood, and as such became fit for absorption and assimilation into the system of his disciples. But surely we cannot say the same of ordinary bread, such as can be had in the bazar. It is not Christ's flesh; no amount of imagination or sophistry can change it into his body. There is no transubstantiation here, though it may help commemoration such as Christ enjoined. We may eat and drink, as many do, in commemoration of him, and thus subserve one of the purposes of the eucharist. But the other idea involved in the ordinance is far

grander and more real. In commemoration we gratify the sentiment of gratitude. In transubstantiation we lay the foundation of life in Christ. But let us take care that we do not apply to any other than the bread and wine touched by Christ, the memorable words, "this is my body, this is my blood." To do so is imagination, and has no warrant in Christ. If then the actual bread administered by him is not with us, we all stand on the same level, Theists, Protestants and Catholics, and we have to make the best of the things at our disposal. Christ does not give us sanctified bread and wine as he gave to his disciples. We purchase from the market unsanctified bread. And we ask it,—art thou Christ's body? It says no. Then we proceed to change it, or as the expression is, transubstantiate it. How? By faith and prayer. Verily these have power over nature, and can transform physical elements into spiritual forces. So by means of these we change ordinary bazar bread into Christ's body. We humbly ask God to send the spirit of Christ into the bread, that is his meekness, his self-denial, his communion and righteousness, so that when we eat it we may eat these Christ-forces and naturally absorb them. When the Lord has blessed it, it is no longer ordinary bread, but whoso tastes it really eats Christ. Before transubstantiation it was mere bread; after transubstantiation it is the "bread of life," a sanctifying power, a spiritual force. "This is the only right interpretation of the sacrament as revealed to us by the Lord. It justifies the use of any bread or *chuppati* or other articles of food used as staff of life by different nations, provided they are sanctified and transformed by Divine touch. Let us not quarrel as to what things we use, for we all believe in final transubstantiation. Whether it be bread or rice matters not, if the substance has been changed and transformed into Christ's body.

OTHER SHEEP I HAVE.

WE belong to no Christian sect. We disclaim the Christian name. Did the immediate disciples of Christ call themselves Christians? If they did not, wherefore shall we? Not the name, not the form, but the spirit they prized. And so do we. They were of Christ. And we likewise. This, however, the Christians of modern times seem to dispute and deny. Neither the Catholic nor the Protestant, neither the High Church nor the Low Church would admit us into the fold of Christ. 'Exclude them, deny them,' is their unanimous cry. We are unclean in their sight, and have no favor. They treat us as outcasts. Some even go so far as to denounce us as enemies of God and Christ. Shall we bend our heads before such judgment? We spiritedly decline to do so. For the servant is not greater than the master, and before the ruling of the higher tribunal the lower court must submissively bow. Listen to those remarkable words which the highest authority in the Christian world pronounced, and whose eminently elastic liberality has never been surpassed:—"they that are not against us, are for us." Can anything be more Catholic? Surely we are not against Jesus Christ; therefore we are for him. Whoso believes in God and accepts Christ as the son of God has fellowship with Christ in the Lord.

To this memorable text of the Catholic Faith we shall tenaciously stick, as proving beyond the possibility of a doubt Christ's acceptance of us. There is, however, more positive testimony in the Bible. How explicit is that well-known passage? "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." It is we Gentiles of the New Dispensation who are the "other

sheep I have" and though we are not Jews, and of the Christian fold, we too have been brought by Christ, we too have heard his voice and we too have entered into his universal church. But these Christians love us not, nor do they yet recognise us. The shepherd however knows us. "I am the good shepherd, and know my sheep, and am known of mine." Christ has found us and accepted us, and we have known him and heard him. That is enough. Is any Christian greater than Christ?

IDEA OF DIVINE MOTHER IN THE BIBLE.

THE idea of God as Mother is certainly not foreign or antagonistic to Christianity, as some erroneously suppose. Those who have any doubt in the matter should refer to *Isaiah* XLIX, 14, 15,—

> But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.
> Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

Clear is the assurance embodied in the above text that the Lord cannot forget Zion. The argument upon which it is based is motherly tenderness and compassion. The Lord says,—if the mother cannot forget her sucking child or withhold her compassion from the son of her womb, how can I the Mother of mankind forsake Zion? Yea, even if the imperfect kindness of the earthly mother should fail, "yet will I not forget thee" for my motherly love is perfect and infinite. Let us then always love and serve the Lord as our Loving Mother, who can never "forget her sucking child," can never cease to have "compassion on the son of her womb."

CHRIST IN SOCRATES.

WE look upon Christ as one greater than Socrates. Yet we do not deny, Socrates. Nay we honor him, and accord to him a high place among the world's saints and prophets. Did he not give his life for the truth, shedding martyr-blood for the world's redemption? Then surely he is our master, and the soul in honoring him glorifieth truth and God. But how can one serve two masters? We are told that we must accept either Christ or Socrates, that the true Christian thinks it impious and wrong to give his homage to any but Christ. No man can serve two masters, they say; if we honor the prophet of Nazareth we must set our face against the sage of Athens. Orthodox Christianity may have a good word to say for Socrates as a philosopher and a virtuous man, but it hates the idea, as arrant heresy, of associating him with Christ in spiritual communion. Almost all Christian sects of the present day indignantly repudiate old Socrates as un-Christian and even perhaps anti-Christian. We hope we have not exaggerated the sentiment and thought of the Christian Church with reference to this 'heathen' philosopher. But is the sentiment right? Is the thought pure? Let us speak boldly and without hesitation for we feel most strongly on the subject. We count it heresy to deny Socrates. He cannot be a true Christian who holds to a Christ that disowns and excludes Socrates. Verily the true Christ lived in the Greek prophet and philosopher. "Before Abraham was I am." Before Christ was born, long, long, before he came into the world in visible shape he lived spiritually. He lived as the Word, the divine Logos, the right Reason. And was not the Word in Socrates? We appeal to the spirits of the early fathers. Let them answer. What does Justin Martyr say? He states distinctly that moral

teachers in whom the Word dwelt had been hated and persecuted. "Those of the Stoic School," says he, "were we know, hated and put to death," "since, so far as their moral teaching went, they were admirable, as were also the poets in some particulars on account of the seed of reason, the Logos, implanted in every race of men." "And Socrates who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves. For they said that he was introducing new divinities." Further on we read, "But these things our Christ did through His own power. For no one trusteth in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates, for He was and is the Word who is in every man." Nothing could be clearer. Christ was in Socrates, but only partially. A part of the Word dwelt in him, a fuller measure whereof we see in Christ Jesus. Socrates was a small Christ, a feeble foreshadowing of the holy martyrdom and atonement whose fullness Christ came subsequently to manifest? Not only was Socrates a teacher of truth but the very Logos, the very Jesus of Christian theology lived in him. He was not a heathen, but a Christian philosopher, a teacher of the Word. Then say not, ye modern Christians, there is enmity between Socrates and Jesus. If Christ is Light then in him are all lights harmonized, Socrates and Buddha, Confucius and Laotze, Nanak and Chaitanya. Say with Clement of Alexandria that "truth is one" and that "all are illuminated by the dawn of Light:" "Let all, therefore, both Greeks and Barbarians, who have aspired after the truth, produce whatever they have of the word of truth." Ye Christian Brethren, hate not heathen teachers, as modern sectarians do, but in true eclectic spirit echo the voice of the ancient fathers. Remember Clement's remarkable words.—"The Barbarian and Helenic philosophy

has torn off a fragment of eternal truth not from the mythology of Dionysus, but from the theology of the everliving Word." Verily this is the teaching of the New Dispensation: this is the burden, of our song to-day in India. All philosophy and theology, Hindu, Buddhistic, Socratic, Judaic, Mahomedan, Sikh, Parsi are fragments of the eternal Word. The Christ "who brings again together the separate fragments, and makes them one" is indeed the living Christ of the present Dispensation. Come to him then all ye nations and denominations of the West!

WORDS OF ORIGEN.

THE early fathers, the believers in Logos, had, it seems, a much better and clearer conception of the divinity of Christ than seems possible among the less thoughtful Christians of the present day. The age in which we live is not only less devotional but also less intellectual than the golden age when men saw through the mystery of the trinity and were able to account for their faith. Why shall we, in these days, shudder back from the doctrine of Christ's divinity as from a horrible den of dark superstition and dangerous mysteries? Let us rather face the doctrine bravely, and shake it and rub it till the crust formed round it in later ages has fallen off, leaving the original Gospel truth, as attested by the fathers, pure and undefiled. In Christ was God manifest: yet Christ was not God. The Lord spoke through Christ, and dwelt in him, using his tongue and hands and his heart as instruments. Is not this intelligible? Let us hear what Origen says in reply to the charge brought by the Jews:—"Even we do not suppose the body of Jesus, which was then an object of sight and perception, to have been God.

And why do I say His body? Nay not even his soul, of which it is related, 'My soul is exceeding sorrowful, even unto death.' But as, according to the Jewish manner of speaking, 'I am the Lord, the God of all flesh,' and 'Before me there was no God formed, neither shall there be after me,' God is believed to be He who employs the soul and body of the prophet as an instrument, and as according to the Greeks, he who says,

> I know both the number of the sand,
> and the measures of the sea,
> And I understand a dumb man,
> and hear him who does not speak,
> (HERODOTUS.)

is considered to be a God when speaking, and making himself heard through the Pythian priestess; so, according to our view, it was the Logos God, and Son of the God of all things, who spoke in Jesus these words, 'I am the way and the truth, and the life,' and other expressions similar to these."

MESSENGERS OF PEACE IN TROUBLE.*

WAS it for this that I came to India? Was it for this that I left home, father and mother and friends, and came across seas and continents to this distant land? They have tied my hands and feet, they have gagged my mouth; they will not allow me to preach the Word of God. My days pass in sorrow, and my nights in anxiety and inquietude. There is no joy in my heart. A day is as a year unto me, such is the heaviness of my heart. How long will this calamity last, this calamity worse than death? Shall I eat and drink and be

* Members of the Salvation Army who were cast into prison in Bombay.

merry, leaving aside the real work of my life, for which alone I am here in this land? No other work have I, no other joy. If I preach not "Him crucified" I am miserable indeed, yea I am dead. And who has brought all this trouble upon me? Not the despised poor 'heathen,' but my own people. They are European and Christian officials in high places, who have stood in the way of my preaching. Therefore do I cry all the more mournfully. And for no fault of mine am I thus treated. I have preached Jesus Christ, and for Jesus' sake have I suffered. Exeter Hall! art thou dumb? Wilt thou not run to my rescue? Church of Christ! witness my suffering and humiliation. Jesus, come and see thy poor servant gagged, enchained, and weeping, far away from home and cut off from many a fellow-Christian. Father of the Lord Jesus, knock off these fetters, I pray, and give me freedom to preach Thy dear Son unto the people of the land. I will obey Thee, for Thou art my Master, O God. Neither the counsel of friends nor the frowns of authority shall make me swerve from my duty. Men may beat me, they may imprison me, but I will glorify Thee, for "whom have I in heaven but Thee and there is none upon earth that I desire beside Thee." Day and night I cry. My God, help me to preach.

Such are the lamentations of the messengers of peace who have been prohibited from preaching the Gospel of Christ in this city unless they are duly licensed. They touch the chord of sympathy in every feeling heart, and move us to pray fervently that the clouds may pass away from the brethren who are in trouble. Let all India pray that all those who are concerned may be moved by the spirit of God, so that Truth may triumph in the end. For it is not a case in which Christian missionaries alone are interested. The interests of all classes of preachers are at stake.

The right of every citizen to preach truth and improve the people by open air ministration is in jeopardy. The inhabitants of Calcutta, whether Christians, Hindus or Mahometans, can no longer preach or hold service in the squares, read *Namaz*, or offer *poojah*, or listen to scriptural readings without official permission, however small the assembly may be. If five men meet for meditation or prayer in a corner of College Square without orders, they shall be prosecuted and punished. Such is the order to which, in contravention of half a century's prescriptive right and established usage, the people of Calcutta are called upon to submit. Some may submit, some have already submitted to the order, for the sake of constitutionalism. These loyal citizens, mindful both of religion and law, we honor and esteem. They give unto Cæser what is Cæser's. But as for those who decline to obey the order, and who, therefore, if convicted by the Magistrates will probably be incarcerated, they too command our sympathy and esteem, while their trials give them almost the character of martyrs in the estimation of many. Have these men defied authority or law? By disregarding an illegal and unchristian order they have vindicated both Divine and human law. The law of God commands preaching, the law of man has tolerated and upheld it for half a century. Therefore the preacher who preaches under the guidance of the Holy Spirit in public squares before willing hearers acts morally and legally. The Lord, who guides him, has made him strong both with Divine and human law, and his position is inpregnable. Should the authorities think otherwise they should prove *the legality of their order.* This is the only point in the whole case which has to be proved. The charge of defiance is simply absurd. Can the messenger of peace defy law or provoke a breach of the peace? Can Christ's ambassador do

ought to subvert order and create disturbance? Dare you call him, who speaks in the name of the Prince of Peace, a seditious agitator, or a disturber of public peace, a defiant antagonist of law? Dare you revile him as an enemy of the Queen and the Government? No, that cannot be. Will mere technicality then cast Christ's disciple into prison? We confess we contemplate the issues of the case with great anxiety. If imprisonment be the preacher's lot, Heaven will shake the powers and principalities of the earth, that the law, which permits such a scandal, may be amended in future. Let us hope that both those who shall judge and those who shall be judged may in the meantime humbly pray and ask for an outpouring of Divine Grace.

BEWARE OF ANTI-CHRIST.

THE present age, which in vanity calleth itself the Nineteenth Century, professes to be wiser than Christ Jesus. Such conceit is disgusting and intolerable. Christians, Hindus, Mahomedans, old men, young men, boys, all all are wiser than the prophet of Nazareth! Can conceit and impudence further go? Jesus said in the plenitude of his wisdom and faith, "ask, and it shall be given you; seek and ye shall find." The assurance was emphatic and strong, and admitted of no doubt or compromise. This universal and eternal law of prayer which he enunciated, the world should have unhesitatingly accepted paying its ungrudging homage to one sc great and wise. But no. Civilisation has taught us to be critical, and so after much thought the wise of the nineteenth century seem to say that Christ was not quite right in what he said, and that there was some exaggeration. In

some cases only, we are told, prayer is answered. In many cases it brings no reply. Especially when the heart makes a definite request and offers a specific petition, or asks a particular question it must be prepared for *Jwab nahin hai.* If the prayer is simply "God save us," "Lord have mercy on us," there is a general response to general prayer. But if you ask, Lord shall I give up lawyer's work and become a missionary?—Shall I read Paul's Epistles now or the Psalms of David?—Is it thy wish that I should adopt the vow of poverty?—Is England or India to be the scene of my mission labors? Shall I marry early next year?—to such queries Heaven gives no reply. And yet these are the most momentous of life's queries and if these are not answered, prayer is a mockery and devotion a farce. Who will ask if God will not answer? Who will seek heaven's light if it is not forthcoming? Christ says, Ask, and whatever is asked for shall be given. The world says, No, it shall not. Whom are we to believe? Surely Christ, for he had heard of his Father every one that "asketh receiveth," and what he had heard of Him that only he taught. Not vague generalities only, but detailed injunctions and instructions, directions for daily work, special advice in difficulties and trials, definite warning in the face of danger, we require most urgently in our journey through life. Can we believe that if we ask for these the Lord will not speak? That cannot be. Sincere prayer for light and life is sure to be answered. In all our difficulties let us pray and await our Good Father's reply. The doubter who asks and then turns back like Pilate harbours infidelity in the heart. Avaunt base infidelity! Be gone Anti-Christ! God *shall* speak. The reply shall be given. All the details of life shall be regulated by direct command. Depart then ye infidel opponents of Christ!

UNION WITH THE WORD.

LOVE, deep and abiding spiritual love, is the secret of the mysterious incarnation of the Word in human flesh. The union of the Divine Logos with the flesh is that union of true love which makes two persons one, and which marks and sweetens the relations of the husband and the wife. Where love is perfected into inseparable union and humanity and Divinity are lost in unity of spirit, there we see the mystery and the beauty of true incarnation. Such sentiments find a response in the writings of the fathers, as the following words of Origen clearly testify :—"The Word of God is to be considered as being more in one flesh with the soul than a man with his wife. But to whom is it more becoming to be also one spirit with God, than to this soul which has so joined itself to God by love as that it may justly be said to be one spirit with Him? . . . . . As a reward for its love, then, it is anointed with the oil of gladness; that is, the soul of Christ along with the Word of God is made Christ." Christ became one with the Word through love and conjugal fidelity, as man and woman become one. It was only righteousness and excessive devotion that established the unity. There was no peculiarity in Christ's nature. "That the nature, indeed, of His soul was the same as that of all others cannot be doubted, otherwise it could not be called a soul were it not truly one. But since the power of choosing good and evil is within the reach of all, this soul which belonged to Christ elected to love righteousness, so that in proportion to the immensity of its love it clung to it unchangeably and inseparably."

JOHN THE BAPTIST'S SELF-DENIAL.

WE are apt to believe that bodily torture is the highest form of self-sacrifice and the most meritorious act before God and man. But no saint ever suffered greater mortification than did John the Baptist. Let us quote St. Francis de Sales, (Letter to Madame de Chantal) to whom we are indebted for the excellent idea :—"S. John Baptist went into the desert when he was five years old, and when there he knew that our Saviour and his was born within reach of a day's journey or so. Doubtless he who leapt in his mother's womb for joy and love of that Saviour's expected Birth, must have longed to enter His Earthly Presence. Yet he remained twenty-five years in the desert without coming to see our Lord, continuing his work of preaching, waiting till his Lord should come to him; and even then after baptising Christ, S. John did not follow Him, but remained at his appointed work. Surely this was a truly mortified spirit! To be so near the Saviour and not to see Him! To know Him close at hand, and not to rejoice in His Presence! What is that but to have a spirit wholly detached from self, and even from God, when He demands it for His better service? To leave God for God; not to love Him, in order to love Him better, and with greater purity. I am overwhelmed with the magnitude of such an example!" So are we. To leave God for God. Yes: often is the true devotee constrained to sacrifice his devotion and joy and love on the altar of hard and austere duty. At such times we must yield to God's will, and renounce our Father that we may have more of Him. Ponder on this great truth.

CHRISTIAN BAPTISM.

"HAPPY is the sacrament of our water," says Tertullian, "in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life!" But why was water of all other things selected for such a purpose, and why does an enlightened age, which is so averse to all manner of superstition, still uphold and practise the ceremony? What is the true philosophy of Baptism as accepted in Christendom? Is the use of water a mere accident? Is the outward ceremony typical of any deep spiritual truth? To these questions the thoughtful and inquiring mind demands satisfactory answers. Our view of the Baptismal rite has already been presented to the public, in theory and practice, with sufficient clearness to be intelligible to honest inquirers. Let us now inquire how far this tallies with Christian doctrine and tradition, as reflected in the writings of the holy Fathers. With this object in view we shall cull a few suggestive passages from their writings. Tertullian notices the prominence of water in creation. According to the Biblical genesis of the universe the firmament was caused by "dividing the *waters*," and the dry land was caused "by the gathering together of *waters* unto one place." "And God said, let the *waters* bring forth abundantly the moving creature that hath life." Such being the prominent place of water in creation, Tertullian, evidently with some show of reason, argues: "Water was the first to produce that which had life, that it might be no wonder in baptism if waters know how to give life." "The material substance which governs terrestrial life, acts as agent likewise in the celestial." We have also an allusion "to the evidences of the authority of this element which I can adduce to show how great is its power or its grace; how many ingenious devices, how many func-

tions, how useful an instrumentality, it affords the world," and such other "praises of water." As regards the sanctity of water we have the following arguments:—"The spirit of the Lord was moving over the waters." Herein was a "type of Baptism," "A holy thing hovered over a holy; or else, from that which hovered over, that which was hovered over borrowed a holiness. Thus the nature of the waters, sanctified by the Holy One, itself conceived withal the power of sanctifying.....All waters, therefore, in virtue of their pristine privilege of origin, do, after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them from himself; and being thus sanctified, they imbibe at the same time the power of sanctifying." Referring to the use of water by heathen nations, Tertullian observes:—"Moreover by carrying water around, and sprinkling it, they everywhere purify country-seats, houses, temples and whole cities; and they presume that the effect of their doing that is their regeneration. Among the ancients again whoever had defiled himself with murder, was wont to go in quest of purifying waters. Therefore, if the mere nature of water, in that it is the appropriate material for washing away, leads men to flatter themselves with a belief in omens of purification, how much more truly will waters render that service through the authority of God, by whom all their nature had been constituted.....And thus when the grace of God advanced to higher degrees among men, an accession of efficacy was granted to the waters. They who were wont to remedy bodily defects, now heal the spirit; they who used to work temporal salvation, now renew eternal."

PRIDE IN RELIGIOUS MEN.

LET us cast away the pride of conscious strength and wisdom which afflicts us all, and let us joyfully and thankfully acknowledge that all glory belongeth to the Lord. It is not we that eat, but God makes us eat. It is not we that move, but we are moved by God. It is not we that think and reason, but the Lord makes us think and reason. The least egotism is fatal. Even among the best men such pride has often manifested itself, and ecclesiastical history has recorded in unmistakable language the judgment of God against the sin. Even the great Jewish prophet, Moses, was severely dealt with for having taken unto himself the credit of having brought water out of the rock, and was for that offence prevented from entering the Land of Promise. "Remember the sin of Miriam and Aaron," says the Rev. G. Body, "they spake against Moses, and said, 'Hath the Lord indeed spoken only by Moses? hath he not also spoken by us?' Again, recall to mind the sin of Korah, Dathan, and Abiram, who 'went down alive into the pit' through this same sin of pride. 'Korah, Dathan and On rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you. Above all, see this temptation and its power on that sad day in which Moses forgot to sanctify the Lord in the eyes of the children of Israel, Forgetting that all his power and might was derived from his God, he stood before the rock and struck it with his rod, when God's command was that he should speak to it. It was as though he deemed that the water flowed through his powerful stroke, rather

than at God's command. Forgetting that it was not he, but God in him, who brought rivers of water out of the stony rock, in that sad hour he cried, 'Hear now, ye rebels; must we fetch you water out of this rock?'—and forfeited his right to enter into the Land of Promise."

OUR SUSPICIONS.

YE Christian brethren in the land, we harbour in our mind certain suspicions and we beg you will be so good as to remove them. Do you wish to know what these suspicions are? We shall be candid and outspoken, for we love you with brotherly love, and our respect for you is great. We really fear, brethren, you feel ashamed of Christ. There are certain important things in your Master's teachings and life, which, if strictly followed, would expose you to ridicule and laughter. You are, therefore, we apprehend, constrained for the sake of the nineteenth century to curtail the more offensive and "barbarous" features of Christ's doctrines and practices, and adapt Christianity to the spirit of the age. 1. We suspect you have not much regard for Christ's simple garment, so unlike your own. If you love him, you should put on his flowing garment, at least now and then. 2. We suspect you do not attach any importance to his habit of going to the mountains to pray. Why should you not honour him by doing as he did? Is it foolish or irrational or unnecessary for a disciple of Christ to go occasionally to the hills to pray? Is the servant greater than the master? 3. We suspect that you honour the Son more than the Father, and that your love for the former is greater than your love for the latter. And herein

we fear you run counter to your noble Master's remonstrance. Did he not say,—Do not call me good, there is none good but the Father? Why should you not satisfy Christ by giving him only the Son's crown, reserving the larger and brighter diadem for his Father and your Father? 4. We suspect you do not relish the spirit of asceticism enjoined and exemplified by Christ. You do not seem to like processions through the streets with bare feet, playing on the mridanga and the ektara! eating occasionally with the fingers and drinking water in the hands, and such other things pertaining to asceticism and mendicancy. If you do these boldly, people will be led to believe you are not ashamed of the extreme lowliness and poverty of your Master. Do not feel annoyed, brethren, that we have said so. We do not mean to revile you; nor do we pretend to teach you. You are noble, but we wish to see you nobler. Bright lights ye are; but brighter lights ye ought to be. Let there be no suspicion in the public mind regarding your creed or character.

IS IT FICTION?

A BOMBAY paper talks astounding heresy and illustrates the truth of the doctrine, "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Our recent pilgrimages and Baptism are to the *Guardian* fancy and fiction, like the Thousand and One nights. The "expedition to the Jordan" and the administration of the baptismal rite by John the Baptist are, we conceive, sacred things, and what is our surprise when a Christian paper has the effrontery to chuckle

over them with worse than heathen complacency? What is there in either of these two things that can excite a Christian's derision? Will he laugh because a number of Indian sinners, in the face of opposition and obloquy, consent to sit at the feet of John the Baptist to be baptized of him? And as regards the Jordan, does he not remember that no water is fit to be administered in baptism unless faith identifies it with the sacred Jordan and makes it quite as sacred? The material John and the material Jordan are clear enough to the "natural man," but the spiritual John and the spiritual Jordan are a stumbling block to him, and in sheer disgust and despair he exclaims, this is all fiction! Fiction indeed! Whatever the outward eye sees is real; as for the spirit, of course it is imaginary and unreal! A visit from Christ and Paul and John in the nineteenth century! What can be more unreal! We do not wonder that the matter-worshipping unbelievers of the age should talk and argue in this strain. But alas! for Christ when his own disciples proudly and sneeringly say that spirit-communion with Christ or John or Paul is like a chapter from the Arabian Nights! The best way to check this Christian heresy is perhaps for the Hindu disciples of Christ to proclaim boldly that John and Christ *do really* come to them *in spirit*. Can any Christian missionary contradict this fact? Let him try. Meanwhile we shall go on confounding and irritating every conceited 'Christian' in the land, who failing to understand the higher things of the spirit declares them to be illusory. If a Christian can laugh to-day at Christian Baptism "with opening heaven and divine voice," to-morrow he may say with the unbelievers, who is God? I know Him not, I have not seen Him!

PHILOSOPHY OF SONSHIP.

IT is no wonder that Europeans of the most orthodox type, men occupying very high places, and full of erudition and piety in the Christian Church should fail to form right conceptions of Christ's nature. The European, scholar though he be, has great many national disadvantages to labour under. His brain is not favorably situated in relation to Christ. We must say Christ is seen better from the East than from the West. We do not boast. We only exult we are so fortunate. The conception of the incarnate Christ is really oriental, and to understand it Europe must sooner or later get orientalized at least in this matter. Marvellous is the philosophy of the incarnation of God in the Son. It seldom occurs to Christian thinkers that the so-called "Son of God" is metaphysically an act of the will emanating from the Divine understanding, or the *Son of God's Will.* The expression may seem strange, but the thought is sublime, yet strictly philosophical. Let us hear what Origen says:—"We do not say, as the heretics suppose, that some part of the substance of God was converted into the Son, or that the Son was procreated by the Father out of things non-existent, *i. e.*, beyond His own substance so that there once was a time when He did not exist; but, putting away all corporeal conceptions, we say that the Word and Wisdom was begotten out of the invisible and incorporeal without any corporeal feeling, as if it were an act of the will proceeding from the understanding. Nor, seeing He is called the Son of His love, will it appear absurd if in this way He be called also the Son of His will." What indeed can be more philosophical than to put away all "corporeal conceptions," and regard Christ as merely the son of Eternal Love and the Son of Eternal Will? The happy illus-

tration which follows cannot fail to remind our readers of the Baptism *mantrâ*, in which the Father was glorified as the "Sun" and Christ as the "Light." It is as beautiful as it is scientific to regard Jesus Christ as the light or splendour proceeding from the Eternal Sun. Origen goes on to say:—"John also indicates that God is Light, and Paul also declares that the Son is the splendour of everlasting light. A light, accordingly, could never exist without splendour, so neither can the Son be understood to exist without the Father." If Christ then means only splendour, or *jyoti* or *tej* emanating from Brahm, the Supreme Light, or *Jyotirmai*, one can easily understand the meaning of Christ's pre-existence in the Divinity. Viewed in this light the incarnation loses its corporeity, and becomes altogether spiritual, and therefore unlimited in space. "The Son of God," we are told, "in respect of the Word being God, which was in the beginning with God, no one will logically suppose to be contained in any place." This prepares us for the doctrine which the New Dispensation has often so clearly set forth, namely Christ's indwelling spirit in Paul and Peter and Socrates, and in all the saints of God. "Seeing then he was in Paul, who will doubt that he was in a similar manner in Peter and in John and in each one of the saints; and not only in those who are upon the earth, but in those also who are in heaven? For it is absurd to say that Christ was in Peter and in Paul, but not in Michael, the archangel, nor in Gabriel. And from this it is distinctly shown that the divinity of the Son of God was not shut up in some place; otherwise it would have been in it only, and not in another." But is he present in an equal degree in each individual? No. Only in proportion to sanctity. "Whence it is clear," says Origen, "that Christ is in each individual in as great a degree as the amount

of his merit allows." In other words so far as men are holy and divine they are with Christ. So far as a man is in God so far is he in Christ. Grand is this oriental conception of Spirit-Christ. How real, how philosophical!

EATING AND DRINKING.

EVEN in matters of eating and drinking the early Christian Fathers do not leave us without instructions. They do not state general principles only, but they go into the whole subject; they discuss it in all its bearings and aspects, and give definite and elaborate directions for our guidance. That there is religion in eating and drinking few will deny. "Whether ye eat or drink, do all to the glory of God." Hence is it that the truly devout have in all ages approached the subject of eating with great seriousness, treating it not as a trivial animal duty, but as a religious ordinance requiring control and discipline. Among the Hindus luxurious food is strongly interdicted, and the plainest, coarsest and purest diet is enjoined as essential to salvation. We find similar discipline enforced in the writings of the holy Fathers. They condemn with unqualified severity those creatures "whose god is their belly," who indulge in "rich dishes," "abominable delicacies," and partake of the "tables of demons." These gluttonous people are described as "crawling on their bellies, beasts in human shape after the image of their father, the voracious beast." "Whatever earth and the depths of the sea, and the unmeasured space of the air produce they cater for their gluttony." Meat-eating is not considered a sin, and may be indulged in "temparately." Yet we are told, "it is good then

neither to eat flesh nor to drink wine, as both he (Paul) and the Pythagorians acknowledge. For this is rather characteristic of a beast; and the fumes arising from them being dense darken the soul. A voice will whisper saying, 'Destroy not the work of God for the sake of food,' The apostle Matthew, it is said, "Partook of seed, and nuts, and vegetables, without flesh." In the spirit of St. Paul abstinence is recommended on the ground of virtuous example. "For if any of such meats make a brother to stumble, I shall not eat it as long as the world lasts, that I may not make my brother stumble." To these words Clement adds: "I gain the man by a little self-restraint." As regards drinking, the same authority assures us that "the natural, temperate, and necessary beverage for the thirsty is water. This was the simple drink of sobriety, which, flowing from the smitten rock was supplied by the Lord to the ancient Hebrews." Further on, we read: "I therefore admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine shunning it as they would the danger of fire. It is not right to pour into the burning season of life the hottest of all liquids——wine——adding, as it were, fire to fire. For hence wild impulses and burning lusts and fiery habits are kindled; and young men inflamed from within become prone to the indulgence of vicious propensities.

NAMES APPLIED TO CHRIST.

MODERN Christians do not seem to rejoice in a multitude of Divine Names. Abundance of Phraseology they condemn as superfluous luxury and hollow hypocrisy. But the Primitive Christians, the holy Fathers,—did they entertain the same opinion? Were they opposed to the application of a variety of names to God? Ah no. They too like Hindu devotees, delighted in addressing their Beloved Lord under different and sweet names. Our "Garland of a Hundred Names," published not long ago, would surely have proved a welcome garland to the revered Fathers, exalted far above the degenerate Christianity of the present age. How refreshing is it to see that in the depths of devotion and love the pious Hindu and the Christian saint possess one heart, and are united in the sweetest sentiment. A Hymn to Christ, composed by St. Clement, furnishes us with a number of words and phrases, somewhat quaint and running far into the regions of unusual metaphor, which can find their parallel in oriental imagery alone. We gather the following among others from the above Hymn:—Bridle of untamed colts; Wing of unwandering birds; Helm of ships; Shepherd; King of Saints; All-subduing Word; Support of sorrows; Husbandman; Fisher of men; Heavenly way; Perennial Word; Immeasurable age; Eternal Light; Fount of mercy; Heavenly milk of the sweet breasts of the graces of the Bride. Such effusions of warm devotion have a charm for us Hindus, which we cannot possibly resist The stiff dogmatism and cut-and-dry phrases of modern Christianity seem to us foreign. But surely in the Fathers we recognise cognate spirits, kinsmen in devotion, brothers in prayer.

INCARNATION.

THE doctrine of Incarnation is common to Hindus and Christians. Yet their ideas and conceptions of incarnation differ materially. Both believe that when the world is immersed in wickedness and enveloped in darkness the Lord of heaven and earth in the plenitude of redeeming mercy puts on human flesh, and comes down to live on earth as a human being with human passions and feelings, and having achieved the work of redemption goes back to heaven. Both maintain that this incarnation of Divinity is a composite being, God-man, in whom Deity and humanity co-exist. In the estimation of both the incarnation is more than a mere saint or prophet, and is divine, and therefore they give him such homage as is due to God Himself. The Hindu, however, recognises many Avatars; while the Christian looks upon Christ as the only incarnation of God. But is the difference only numerical? No. Far more serious and radical is the difference between Hindu and Christian incarnation. In Hinduism God Himself appears on earth as man. The Avatar is the identical Creator of the universe, the Infinite Supreme Brahm Himself. In Christianity it is the Son of God we see in history. Not the Creator, the Unborn, Eternal, but the First-Begotten Son. The Hindu identifies the Lord of Heaven and the Avatar on earth in an essential and indivisible unity, recognising no distinction and repudiating the very possibility of a difference. The Christian, while recognising the identity, distinguishes the one from the other as the Father from the Son. In Hindu theology Krishna is the very God of the universe. "I am the cause of the whole universe," says he; "I am the Ruler and the All-sustainer;" "I am the Beginning, Middle, End, Eternal Time." And Arjuna,

devoted worshipper, thus prays: "Have mercy on me, God of Gods." The Christian view is summed up in the words of Christ, "I and my Father are one," in which he claims both sonship and identity with the Divine Father. And though he has been adored by many orthodox Trinitarians with almost idolatrous reverence, the fact of his being the Son of God is never lost sight of. Krishna is nothing if not the Almighty God. Christ is nothing if not the Son of God. It is heresy to talk of Krishna as the son. It is heresy to accept or preach Christ as the Father. Christ never said, I am God. He never proclaimed himself the Infinite Father, the Unbegotten Eternal Spirit. He was simply the Logos, an emanation from the Creator; he was born and begotten. He came to do the Father's will, not his own. He was sent by his Heavenly Father to do His work. So he said, and so the true Christian believes. But is the Son entirely human? Is he not invested with divinity in the eye of his numerous votaries, Trinitarian as well as Unitarian, orthodox and liberal? Yes, there is divinity in Christ. Nay in Christ dwells the divinity of the very God. How? As the Father dwells in the son, not as God Himself transformed into humanity. Christ is the Son of God, and as the son manifests the Father, so in all his words and deeds he reveals the divine nature of his Heavenly Father. Is Christ an incarnation? Yes, in the Christian, not in the Hindu, sense. Christ may be regarded as a *filial* incarnation of the Father, if we may so express ourselves, or a filial representation of the paternal nature, or better still, the Father born and begotten in the Son. In comprehending this great truth some may experience considerable difficulty. But here too, as in many other instances, our oriental and national conceptions throw abundant light. We are quite familiar with the idea of the father being born again

as the son. The son is the father reproduced. The wife, in Sanskrit, is called Jáyá, or the person in whom the father is begotten in the form of the son. This Jáyá theory helps us to understand the doctrine of the incarnation of Christ, which is otherwise a mystery and a stumbling-block to many. It is no mere rhetoric that recommends this oriental idea. There is truth in it. The son is really made in the image of the father. How the father is reflected in the face and temper of the son! In the body and the mind of the son we see the father reproduced in miniature. In the son is the father incarnate. The father lives in himself; and lo! he lives again in his son. So the Lord God lived in Himself, the uncreate Spirit dwelling in infinite space. Then was the typical Son born. Or rather the Father was born in the Son. Being His son Christ naturally partakes of the Father's nature, and shines in His glory, and lives in His divinity whose emanation or Word He is. And all who are in Christ are also sons and co-heirs of the Father's kingdom. Let the misguided and the heretical then fling away the fiction "Christ is God," and proclaim Jesus as the Son of God, in whom the Father lives and is glorified.

IS THE BIBLE INSPIRED?

TOUCHING the inspiration of the Bible in particular and Scriptures in general we have a great deal to say, which the wise, we have no doubt, will accept though the captious may not acquiesce in. What do the words Scripture, Shastra, Revelation, Word of God, Gospel, &c., mean? Is there such a thing as a message from heaven? Now it is well-known to our readers that we are not like the old school of Deists.

We do not deny scripture as they do. We have faith in God's revelation. The inspired Word of God is a reality. All this we admit. But in our own way. That a book has come down to us from heaven, cut and dry, containing lessons for our guidance and salvation, we do not believe. As a meteor falls from the high heavens, even so dropped a dazzling gospel-light! This story is too fantastic for our credence. Inspiration is not an ethereal rainbow delusion like that. It is real: it is solid. It is neither a written nor a printed book. Nor is it a voice behind the clouds speaking like thunder unto entire nations through their accredited prophet-leaders. We wholly disbelieve in the inspiration of words written or words spoken. Neither in the pen nor in the lips can there be inspiration. Only in the action of Providence in history and in the human soul is inspiration possible. The Holy Spirit writes only Dispensations, if He writes at all. He inspires only the actors in His own drama of the world's redemption. He breathes into their inner consciousness, and into the whole economy of the dispensation whereby He saves nations from sin and untruth. Is the Bible inspired? We say both the Old Testament and the New Testament are inspired. But the books are not and cannot be inspired. The inspiration lies only in the events which make up the Jewish and the Christian dispensations. Moses was inspired and Christ was inspired, and all prophets and apostles who played subordinate parts in the drama were inspired. Nay the whole plot was the result of the sustained action of God's inspiration in delivering the Jewish nation. The Jews were led by the Spirit of God, and the history of their deliverance from superstition and their march to the kingdom of heaven, both under Moses and Jesus, is the 'Word of God. We mean the living history not the dead narrative; the fresh events as

they occurred, not the lifeless traditions recorded on paper. The letter killeth. Convert a living saint into a beautiful picture on convas, convert living apostles into antiquated doctrines, transform living events into lifeless ceremonies, and burning enthusiasm into the cold dogmatism of books and creeds, and you kill inspiration. What you read in the Bible *was* inspired. It would be incorrect and wrong to say the Bible *is* inspired. Inspiration dwells in the fact-Bible not in the book-Bible, in the living Gospel, not in the letter of the book.

OUR REPLY.

To our Native Christian brethren in India, our affectionate greetings. We accept your kind words and cordial good wishes with unfeigned gratitude. You are our brethren in Christ. Nay you are unto us the visible tabernacle of Christ in India. Therefore we love you and we honor you. And though we differ, you are our brethren. First, because you are our fellow-countrymen and kinsmen in the flesh. Secondly, you are kinsmen and co-heirs in Christ Jesus. Therefore you are doubly dear to us, and we are mutually bound in the lasting bonds of fraternal alliance and spiritual fellowship. We only trust and pray that the Merciful Lord may strengthen our attachment, and so adjust our mutual relations that we may co-work in advancing His cause and establishing His kingdom in this land. The New Dispensation is verily a Dispensation unto you as well as unto ourselves. In it the living Christ will unite with the Prophets and Saints of India, and fulfil in wondrous ways the prophecy of a Euro-Asian Church. You are right in welcoming this Dispensation as a

light from heaven, which is drawing India towards Christ and God. You are also right in holding that we "have not quite found the truth yet." Truly we are yet very far from the kingdom of heaven, and see as through a glass dimly. You complain, brethren, of our metaphorical language. As we have been brought up in the school of Christ, and have learnt literature at his feet, we cannot possibly renounce the habit of talking in parables and indulging in the sweet poetry of faith. Not our language, but our thoughts and ideas are a stumbling-block unto others, and if they do not understand us, they will do so hereafter as they get familiarized with our ideas. We do not mystify others. Our critics dream; we do not nod. In the next place allow us to observe that truth is not exclusive but all-inclusive. Christ includes Chaitanya. Hence the impossibility of separating the one from the other. We belong to Christ and not to any body of Christians. Therefore we abjure the Christian name, and prefer to call ourselves Christ's Hindu disciples, and not Christians. We have all things in Christ, all Scriptures and all Saints, and therefore we deny exclusivism. It is true, beloved brethren, that we are reluctant to "follow the beaten track." Our originality is of the Lord, and if He will take us through new ways and fresh fields we must follow Him. It is not our judgment that we follow, but the guidance of the Holy Spirit. God grant you peace!

CHRISTIAN MODESTY.

THE early Christian Fathers were staunch advocates of modesty, a rare thing in this age of civilization, and much condemned. How beautiful are the words addressed to the "handmaids of the Living God" by Tertullian! Read the following:—

Handmaids of the Living God, my fellow servants and sisters, the right which I enjoy with you—I, the most meanest in that right of fellow-servantship and brotherhood—embolden me to address to you a discourse, not of course of affection, but paving the way for affection in the cause of your salvation. That salvation—and not of women only, but likewise of men—consists in the exhibition principally of modesty. For since, by the introduction into and appropriation in us of the Holy Spirit, we are all "the temple of God." Modesty is the sacristan and priestess of that temple, who is to suffer nothing unclean or profane to be introduced into it for fear that the God who inhabits it should be offended, and quite forsake the polluted abode. . . . . You must know that in the eye of perfect, that is, Christian modesty, desire of one's self, on the part of others, is not only not to be desired, but even execrated, by you; first, because the study of making personal grace (which we know to be naturally the inviter of lust) a mean of pleasing does not spring from a sound conscience: why therefore excite toward yourself that evil passion? Why invite that to which you profess yourself a stranger? secondly, because we ought not to open a way to temptations, which by their instancy, sometimes achieve a wickedness which God expels from them who are His; or at all events put the spirit into a thorough tumult by presenting a stumbling-block to it. We ought indeed to walk so holily, and with so entire substantiality of faith, as to be confident and secure in regard of our own conscience, *desiring* that that gift may abide in us to the end, yet not *presuming* that it will. For he who presumes feels less apprehension, takes less precaution; he who takes less precaution runs more

risk. He who acts securely, and not at the same time warily, possesses no safe and firm security; whereas he who is wary will be truly able to be secure. And for His own servants, may the Lord by His mercy take care that to them it may be lawful even to presume on His goodness!"

THE BRIDEGROOM.

THE conception of Divinity as the soul's Spouse is thoroughly oriental. The Hindu *bhakta* is enjoined by the scriptures to cherish this idea and to aim at this consummation as the highest ideal of salvation. The true *bhakta* regards his own soul as a woman whose chief delight is in her Husband, the Lord of Creation, the Supreme Spirit. In Him the wife-soul ever rejoices. It is gratifying to observe that in this exalted idea and sentiment the East and the West harmonize. The worship of God as Spouse is a Christian idea also. Like his Hindu brother the Christian devotee also rejoices in the Heavenly Bridegroom. In Sanskrit the words *Pati* and *Swami*, always applied to God, denote both lord and husband; so that our national language bears conclusive internal evidence of the Hindu's conjugal devotion and attachment to the Lord of heaven and earth. The English metaphor, which applies to God, the epithets Bridegroom and Spouse, is also most appropriate and felicitous. What can be more agreeable and charming to the soul than to regard herself as a bride in the presence of her lovely Bridegroom? We would place before our readers the following extracts from the writings of a saint, which will show the depth of Christian, or rather Catholic love:—"In vain will you expect the visit of the Bridegroom if you have not prepared for him a couch

covered with the flowers of good works." "The spouse declare that she is inebriated with the King's love; for love is a strong will." "The love of the Bride, we see, has been increased by the intimacies of her converse with her Lord, and she rejoices in His praises of her." "After all this happiness, the Bridegroom having absented Himself again, according to His custom, the spouse cries that she languishes with love. Sustain me with flowers, cover me with fruits; for I languish with love. The song continues: "His left hand is under my head, and with his right hand he will embrace me." It seems that the Bridegroom is returned to recreate with His presence, His spouse, who languished with love. For He can never delay long when He is called with such ardent desires. And as He finds that, during His absence, she has been faithfully labouring to amass riches of good works, He returns to her with more abundant graces than before. Happy the soul which reposes on the bosom of the Lord, and rests between His arms. "I adjure you, O ye daughters of Jerusalem that ye wake not my beloved till she pleases? These daughters of Jerusalem are the actions and affections which though good in themselves, are disturbers of the higher good, the sleep of the soul in contemplation. This sleep is dear to God, and He Himself watches over it. There are some among us who are so happy as to have experienced this mystery, so full of joy; this watching of God over the blissful repose of His spouse, in which He protects that repose, which no words can describe. 'Behold, my Beloved speaketh to me.' Remark how carefully the spouse observes everything that her Beloved does with regard to her. He is come. He hastens, He approaches, He arrives, He looks, He speaks. He comes in the Angels, He hastens in the Patriarchs, He approaches in the Prophets." "This is the effect

of a look of the Bridegroom, who thus makes your righteousness to shine as the noonday." 'My Beloved to me, and I to Him.' We can see, at least, in these words an ardent and reciprocal love of two persons, one for the other. They reveal the felicity of the one and the marvellous bounty of the other.

CHRIST'S MANTRA IN SANSKRIT.

WE dislike the Christian's sectarianism and his cold dogmatism, but we prostrate ourselves with profound reverence before the transcendental yoga of the Lord Jesus. So exalted and godly was his soul, so deeply absorbed in Divinity, so thoroughly identified with the All-Holy Spirit in truth, love, communion and will, so truly Rishi-like, a Mahayogi among yogis, who will not sit at his feet and learn and admire? The Hindu cannot but love and honor this excellent picture of yogi absorption. That face, glowing with Divine effulgence and breathing yoga serenity, captivates the Hindu heart. Not to love, not to revere that face, would be a treason against our national instincts and traditions. For centuries we have bowed before rishis and yogis. To disclaim or deny that arch-yogi is impossible. Whatever the ideas and feelings of European nations may be, to us Hindus such a course seems absolutely impossible. *Param Yogi* Jesus! we love thee through our national instincts. Thy yoga mantra is our yoga mantra! We have already evolved and expounded this mantra, and shown its pre-eminently exalted and deep character. To show best how it tallies with our national ideal of *adhyatma* yoga, we shall divest it of its foreign garb and place it before our readers in a truly Hindu

form. Here is the Vija Mantra of Christ the Prophet-yogi of Nazareth :—

Uváchemam Maharshis áh
Pitaryyasmi pitá mayi
Yúyam mayyasmi yushmásu
Púrna yoga manum purá.

Literally translated it would stand thus :—

Said Maharshi Isha,
"I am in the Father, the Father in me ;
"Ye in me, I in you."

This perfect yoga mantra, in times past.

Do not these sacred words embody the substance of the highest and the deepest communion inculcated in the Hindu scriptures ? Let our countrymen constantly utter this Sanskrit couplet, and in it may the East and the West be at one !

"WHY MAKE LIARS OF BOTH THE FATHER AND THE SON ?"

WAS Christ God Himself, or are we to look upon him only as the son of God ? God Himself ! ! The very idea is shocking and revolting. The early Fathers shudder at the blasphemy. Tertullian waxes indignant over the impudent heresy, and exclaims :— "Why, then, do you make liars of both the Father and the Son ? If either the Father spake from Heaven to the Son," he goes on to argue, "when He Himself was the Son on earth, or the Son prayed to the Father when He was Himself the Son in heaven, how happens it that the Son made a request of his own very self, by asking it of the Father, since the Son was the Father ? Or, on the other hand, how is it that the Father made a promise to Himself,

by making it to the Son, since the Father was the Son?" Alas! how many thoughtless and foolish people there are, both among Christians, and non-Christians, who interpret those remarkable words of Christ "He that hath seen me hath seen the Father" to mean his absolute identity with the Supreme Deity! And yet nothing can be further from truth than such an arbitrary version. Men ask, Did not Christ rebuke Philip's hesitation, in accepting him as the Father Himself? Does not the context make it clear that Christ so thoroughly identified himself with the very God that he fully believed that whoever had seen him had seen the Father? Did not Christ mean to say to Philip?—"I have been with you so long time, and now you say you have not seen my Father! Know you not who or what I am? How is it that you have failed to make me out though I have been so long with you? I and my Father are one. If you have seen me you have certainly seen the Father, for verily verily I am the Father, the very God of the universe." This may be accepted by many as what Christ meant to say to Philip and to his disciples generally. But the fact is otherwise. Nothing was further from his mind than such a fiction. Emphatically and unequivocally does Tertullian say:—"If, indeed, He (Christ) meant the Father to be understood as the same with the Son by saying 'He who seeth me seeth the Father,' how is it that He adds immediately afterwards, 'Believest thou not that I am in the Father and the Father in me?' He ought rather to have said: 'Believest thou not that I am the Father?' With what view else did He so emphatically dwell on this point, if it were not to clear up that which He wished men to understand—namely, that He was the Son?" Further on we read:—"Accordingly He adds: 'Believe—' What? That I am the Father? I do not find that it is so written,

but rather, 'that I am *in* the Father, and the Father *in* me; or else believe me for my works' sake;' meaning those works by which the Father manifested Himself to be in the Son." "In all these passages He had shown Himself to be the Father's Commissioner, through whose agency even the Father could be seen in His works, and heard in his words, and recognised in the Son's administration of the Father's words and deeds." Referring to another text, "And say unto them, I ascend unto my Father and your Father, and to my God and your God," the same authority pertinently asks,—"Now does this mean I ascend as the Father to the Father, and as God to God? Or as the Son to the Father, and as the Word to God?" Nothing can be clearer and more conclusive. The vulgar popular notion which practically ignores the difference between the Father and the Son, and thoroughly identifies Christ with the Infinite Creator was never more clearly rebutted and completely exploded than by this holy Christian Father.

PRAYER TO THE SON INTERDICTED.

AMONG the Fathers Origen's testimony is clear as to the impropriety of offering prayer to any but the Supreme God of the universe. According to him Christ is not the object of worship, but only the medium of all petitions to the throne of Divine grace. "Prayer," says Origen, "is not to be directed to one begotten,—not even to Christ himself, but to the God and Father of the universe alone to whom also our Saviour prayed, and to whom he teaches us to pray. When his disciples said, 'Teach us to pray,' he taught them to pray, not to himself, but to the Father, saying, 'Our Father, who art in heaven.' If

the Son be different from the Father in essence, we must either pray to the Son, and not to the Father, or to both, or to the Father alone. But no one," he continues, "is so absurd as to maintain that we are to pray to the Son, and not to the Father. If prayer is addressed to both we ought to use the plural number, and say, 'Forgive, bless, preserve *ye* us,' or something like it; but as this is not a fit mode of address, and no example of it occurs in the Scriptures, it remains that we pray to the Father of the universe alone." How explicit and emphatic is the statement, "He who would pray as he ought, must not pray to him who himself prays." Origen however held that prayers are to be offered through the "only begotten Son." Now as Christ means the purest and universal sonship, it is easy to understand how all prayers must reach heaven through the spirit of the Son in order to be acceptable to the Father.

THE *JAYA* DOCTRINE.

THOSE who desire to understand how it is that the Father is incarnated and born in the Son will find light enough in the Hindu doctrine of *Jáyá*, which we noticed a short time ago. The Sanskrit word Jáyá means wife, and is derived from *jan*, born, —the person in whom the father is *born* as the son. The scriptural text in which this idea is clearly set forth is to be found in Manu, and runs thus :—

> Patirbháryyam samprabisya garbho bhutveha jáyate
> Jáyáyástaddhi Jáyátvam yadasyám jáyate punah.

The husband entering into the wife becomes an embryo and is born in this world;

The *jáyá* is *jáyá* for this reason that in her man is born again.

This idea of the father being born in the child may be easily elaborated into the popular theory of Christian incarnation with its inseparable appendage, the notion of consubstantiation. The son is not a different being altogether, not a mere creation of the father's will; but is the very substance of the father, nay the father himself born again. The son may be a different person, but he is identical with the father in substance. He is the father begotten again. The Son of God is the Heavenly Father born on earth. He is the Father manifest in the Son, the Father dwelling in the Son. Hence is it that the Son is able to say, 'I and my Father are one.' Hence the truth of the proposition, he who hath seen the Son hath seen the Father. Hence too the popular idea which recogniseth the Father-God and also the Son-God, which maketh Divinity common to both the Father and the Son. If every son is only a second birth of the father, the Son of God is pre-eminently the Father's divine nature reproduced in humanity, His power and wisdom, His love, purity and joy born on earth in human form, clothed in human flesh, and shaped in God's image. Behold the Father born in the Son!

THE SON OF GOD.

WHY do we speak of Christ as the son of God? Was not Moses a son of God? Was not Paul? Was not Peter? Are we not bound to honor all the saints and prophets of ancient and modern times as Sons of God? Nay is not every man a son of God, be he saint or sinner? If God is our common Father then surely we

are all His children, and entitled to all the precious privileges of sonship. Why then should we single out Jesus Christ, and represent him as *par excellence* the son of God? Why not *a* son? Why *the* son emphatically? Because Christ announced himself as such. This is our brief answer. Other reasons we see not. Other arguments we shall not invent. Christ felt he was the son of God, and he said so. Had he never felt it he would never have said so. Therefore we are bound to believe it. The argument is simple, yet forcible. What can be more convincing than the glorious self-assertion 'I am the son of God' welling up from the depths of his consciousness and startling the world by its awful sincerity. Why did no other person say so? Why not Moses? Why did not Socrates, or Buddha, or Confucius, or Mahomet say so, though they were towering characters? It seems remarkable that none of them ever put forth the slightest pretensions to sonship. Each was verily *a* son of God, and a worthy son too, but not *the* Son of God. That honor was reserved for the prophet of Nazareth. Each had his peculiar and distinctive mission. One represented law; another self-knowledge; another tranquillity; another love, and so on. Christ came to represent sonship. That was *his* mission,—to reveal the harmony of the human and Divine will in the son. He came down from heaven to show us how the Father dwells in the son and the son in the Father.

ANTE-NICENE FATHERS.

IN appealing now and then to the testimonies of the ante-Nicene fathers we do not wish it to be understood that we look upon them as fellow-Theists or believers in the New Dispensation. They were Christian Fathers, one and all, and as such, accepted and represented, more or less, the primitive type of Christian orthodoxy. Before their superior wisdom and devotion and their authoritative utterances those who belong to the Established Church of Christ bow with the utmost reverence. There can be no mistake about their position or credentials. They are the 'Fathers' of the Church, the rest are but as children. If then we quote their opinions in support of our position, we do so not with a view to compromise them, but to show that even such exalted and universally recognised authorities have expressed opinions and laid down conclusions in the midst of their orthodox teachings, which run counter to popular Christianity, and corroborate, in some respects, our views of Christ and the religion he founded. Brother Willis may be right in his quotations and interpretations of the Gospels and the Fathers. We too, we feel, are right when we quote the Bible and the Fathers, in verification of our doctrine. We appeal to all scriptures in support of the New Dispensation, our object being to show the harmony and universality of truth. And consistently with this practice we have plunged into the writings of the Fathers in search of testimony, and testimony abundant and of great value have we found, confirmatory of our views of Christ, though it has been found in the midst of much that we do not approve. We need not be told that Origen and the other fathers have here and there made admissions of a most orthodox character, which go far to substantiate the popular

doctrines of Trinity and the Incarnation. Nor need we be assured that some of them are open to the charge of heresies and contradictions and glaring inconsistencies. The question is not, whether the fathers do not stand against us, but whether they are not arrayed against the upholders of the popular doctrine of Trinity. Our esteemed correspondent does not deny the fact of Origen having clearly stated that God alone is to be worshipped and that "prayer is not to be directed to one begotten, not even to Christ himself." This is not an exceptional passage in the writings of the fathers, which denies Christ's co-ordination and equality with the Father. Similar testimonies abound in the books of Clement, Tertullian, Justin Martyr and others. Justin frequently speaks of the Son as "next in rank" to God. "We reverence him," he says, "next after God." Clement is of opinion that "by far the most beneficent nature is that of the Son, which is next to the only omnipotent Father." Nay Christ is spoken of as hymning, with other worshippers, hallelujahs and praises round the throne of the Almighty. Here is the beautiful passage :—"If thou wilt be initiated thou shalt join in the dance. [Reader, call to mind the New Dispensation 'Mystic Dance'] around the uncreated and imperishable and only true God, the Word of God hymning with us." Let us hear what Tertullian says :—"The Father is different from the Son, as he is greater; as he who begets is different from him who is begotten; he who sends different from him who is sent; he who does a thing different from him by whom it is done." Elsewhere he says :—"the Father is a whole substance: the Son a derivation, and portion of the whole, [amsa of the Hindus] as he professes, saying, 'the Father is greater than I.'" If these passages are accepted as genuine, it follows that the son was regarded by all the leading ante-

Nicene fathers as inferior to the supreme Creator and Father. If the Son was honored or 'adored' he was never adored as the Father Himself but as "a certain energy or operation of the Father" or as the *Logos* "an attribute of God," or as the "image of God," or as "the First-born," but never as the Unbegotten Creator. Christ was certainly honored in a peculiar sense by the fathers, but it has yet to be proved that they accorded to him the same homage or *puja* which is due only to the Father. If he was ever prayed to or 'ardored' he was honored as one who too, like ourselves, in his human nature adored his God and our God, his Father and our Father. He who adores the Son adores only a human and created divinity, whatever that may mean.

THE VIRGIN.

ONLY a virgin soul can beget the son of God. Who can rebut or deny the scriptural saying, "that which is conceived in her is of the Holy Ghost?" Even the infidel cannot understand how flesh and blood can give birth to pure spirit. Flesh can beget flesh. That which is spirit is conceived of the spirit. Verily, verily, as St. John justly says, that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The first man, the carnal man is born of man. The second man, the spiritual man, sanctified and regenerated humanity, is born of the Holy Ghost. Man is born of earthly parents; he is born again of the Heavenly Father. The *dvija*, the twice-born, is God's child. The scripture speaks constantly of his second birth or regeneration. All true believers are said to be born of God. "Every one that loveth is born of God." "Whosoever be-

lieveth that Jesus is the Christ is born of God." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This spiritual birth is essential to admission into the kingdom of heaven. It is nothing but a metaphor, indicating the death of carnal humanity and the birth of divinity in man or the commencement of divine life in humanity. The idea is most natural and poetical. Instead of saying, what would be a prosaic commonplace, man attains new life in religion, the scriptures delight in speaking of the regenerated heart as "born of the Holy Spirit." If then individual souls are born again of God, how natural is it to apply this ideal regeneration to mankind collectively—to the Son of God *par excellence*! If in Christ fallen and degraded humanity is restored to heaven, and the carnal and disobedient nature of the first Adam is sanctified and perfected through obedience in the second, then surely a collective regeneration or new birth is effected in humanity through Christ. He is all men in one. He is humanity itself—fit representative of the twice-born. He is, if we may so say, *dvija kula bhushana*, the ornament of the race of the twice-born. He is humanity regenerated. He is not *a* man born again. He is mankind born again,—born not of Joseph, but of the very God of heaven; not of flesh and blood, but of the Spirit of God. He was begotten of the Holy Ghost; he was the child of Inspiration conceived in a virgin and unsullied soul. His Father was the Spirit of God, his mother a virgin human soul, devotedly attached to the Lord. Surely the Son of God was born of the Holy Ghost.

WHY TAKE THE SMALLER CHRIST?

WE have always preferred the broad to the narrow Christ. Is this an offence? The larger Christ includes and absorbs all the smaller lights of the world. The smaller Christ excludes them. "You speak of the Son of God being in Socrates and Chaitanya!" exclaims the pious Christian with a shudder, "how can that be? The very idea of such commixture is revolting; it is derogatory to Christ's honor and dignity." We hold, on the contrary, that in inclusion and not exclusion is his glory. If goodness, wherever found, be Christ, if all truth, in and outside Christendom, be Christ, then surely is his divine nature vindicated and magnified by such eclectic principles. But to take away his universality and make him only the Christ of Christ and not the Christ of all Europe and all Asia, of ancient and modern times,—this surely is derogatory and, we may add, heretical. The heart naturally repudiates and rejects the little man-Christ of Nazareth, and welcomes the large spirit-Christ with whom is identified all that is true and good. Honor indeed! Make the Son of God a small dry well for a handful of professed Christians, and ye advance his glory and honor! And if we make him the very ocean of truth and goodness and blessedness for all humanity, we are accused of heaping upon him affront and indignity and dishonor! Surely in the true Christ of God all prophets and saints, all devotees and martyrs are identified.

A WORD TO DAVID.

O DAVID, Prince of Psalmists, lend us thy sweet harp. The New Dispensation will "sing unto the Lord a New Song." Therefore help us, help us with thy harp and the voice of a psalm. Now is the time for us to sing a new song. "For He hath done marvellous things: His right hand, and His holy arm hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." It is true we *have* seen the marvellous grace of the God of the New Dispensation, making known unto this nation the blessed gospel of redemption. Yes, we have seen the light, and kissed it. And we cannot be silent. "Come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods." And in such psalm-singing who is fitter to lead and inspire us than thou, O David? How many hearts has thy harp touched and sanctified! How sweet, inexpressively sweet are thy Psalms! We love thee, David, for thy psalms' sake. They are as honey. Very sweet they are. How they go into the inmost soul, and pour the sweet nectar of heaven. Great Psalmist, thou knowest how to sing unto the Lord as nobody else knows; and thy psalms have no parallel in the whole literature of devotion, in ancient or modern times. Therefore we come to thee, O soul-bulbul, O nightingale of divine music, and we ask thee to sing unto thy God and our God in our inmost soul. Blessed

Psalmist, sing and inspire us with sacred music, pouring into us out of the fulness of thy Psalms.

JOACHIM.

THE name of Joachim of Fiore, of whom Robertson gives a short account in his History of the Christian Church, is associated with the Doctrine of the Three States, first propounded by him as a part of his prophetical system. Joachim was remarkable for his piety as well as for his modesty and asceticism. He was abbot of a Cistercian monastery, and afterwards founder of the abbey of Fiore, which became the head of a new and very rigid order. He enjoined a twelvefold understanding of Scripture,—historical, moral, tropological, contemplative, anagogical, and mystical, the last being of seven kinds. He possessed considerable influence in his time both over the laity and the clergy. Papal approbation, the approval of his works and order by three successive Popes, backed him. Richard of England and Philip of France held conferences with him on their way to the Holy Land. Yet, on the other hand, he was unpopular, and was even charged by the Lateran Council with heresy. His Doctrine of Trinity was his chief offence. It was condemned as "very like tritheism." To us Joachim seems to have been altogether an extraordinary man with extraordinary notions of the Trinity which posterity will yet appreciate and vindicate. His singular Doctrine of the Three States certainly involves errors and delusions, and is not likely to find an out and out apologist in us. Nevertheless we believe that at the root of his doctrine are to be found some very important and deep truths, which, in the hands of a skilful theological architect, may

be wrought into a goodly and intelligible Uni-trinitarian system, in keeping with modern thought. Let us give below the salient point of Joachim's doctrine of the Three States. "The three answered to the respective attributes of the Divine Persons—power, wisdom, and love. The letter of the Old Testament was of the Father, the letter of the New Testament, of the Son; and, as the Holy Ghost proceeded from both the Father and the Son, so, under his dispensation the spirit of both Testaments would be manifested. The first was the state of slavery; the second of filial service; the third of friendship and freedom. There was first the state of married persons; next, that of clerks; lastly, that of monks, hermits, and contemplatives. The three were respectively typified in St. Peter, who represents the power of faith; in St. Paul, the representative of knowledge; and in St. John the representative of love and contemplation."

WAS PAUL DREAMING?

VISIONS and revelations are a stumbling-block unto many. If a man sees his God and hears His words, he is proclaimed a visionary and an idle dreamer, and the nineteenth century puts him down as a great fool. And yet there is not a single man of God in the world of sober truth who does not enjoy visions of God as scientific as the most scientific visions of outward objects. Was Paul a dreamer and a fool? He was "caught up to the third heaven!" What does that mean? And he "heard unspeakable words!" How can that be? Paul, Paul, art thou dreaming? Thou sayst, "I shall not be a fool; for I will say the truth." Then art thou right. It is we

that dream. Nor is there any self-glorification. For Paul glories only "of such an one" as the God-inspired seer in him; "yet of myself I will not glory, but in mine infirmities." How true, how real, yet how modest is St. Paul's God-vision! Here are his own words, as they occur in his Second Epistle to the Corinthians:—"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one I will glory: Yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

MOSAIC VISION.

LET the contemplative devotee now and then look forward to heaven, and behold its glory and beauty, as did that Jewish seer, Moses. May we learn to

see heaven's King seated on His Throne of light, surrounded by His saints in the realm above, and realize in anticipation its joy and blessedness. Such Mosaic vision is sure to be profitable unto all true believers, by whom it ought to be duly cultivated. Baxter's thrilling words on this subject we commend to our brethren :—"As Moses, before he died, went up into Mount Nebo, to take a survey of the land of Canaan, so the Christian ascends the mount of contemplation, and by faith surveys his rest. He looks upon the glorious mansions, and says, 'Glorious things are deservedly spoken of thee, thou city of God!' He hears, as it were, the melody of the heavenly choir, and says, 'Happy is the people that are in such a case; yea, happy is that people whose God is the Lord!' He looks upon the glorified inhabitants, and says, 'Happy art thou, O Israel! who is like unto thee O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency.' When he looks upon the Lord Himself, who is their glory, he is ready, with the rest, to fall down and worship Him that liveth for ever, and say, 'Holy, holy, holy, Lord God Almighty, who was, and is, and is to come! Thou art worthy, O Lord, to receive glory, honor and power!'" Verily, verily such is the God-vision preached by the Apostles of the New Dispensation, and yet for this offence thoughtless antagonists, both heathen and Christian, have reviled them. The natural man understandeth not the things of the spirit.

WANTED PREACHERS, NOT TEACHERS.

THOSE whom Christ has sent to the uttermost parts of the earth ought to have only one object in view, *viz.*, preaching 'him crucified' unto the non-Christian world. This is the chief mission of the Christian missionaries in India, and all other works, however important, must be subordinated to it. Were this object distinctly and invariably kept in view India would grow marvellously in Christian ideas and sentiments. Such, however, is not the case. The bearers of the cross to India have mostly diverted their zeal and energy into other fields. The school-master's vocation seems to have charms for many, and has allured a considerable number of padris in the great cities into schools and colleges, where they are busy in preparing Hindu intellects for University examinations instead of training Hindu souls for Christ's Kingdom. The Reverend Professor is always teaching mathematics and history, neglecting the higher teaching for which he has been sent out. How many secular agents there are in India who can teach secular things! Why then should the valuable talents and energies of Christ's apostles and agents be wasted in such fields of work? Let them go forth where Christ summons them, and perform their legitimate duties to which he incessantly calls them. The benighted millions sunk in idolatry and superstition, in scepticism and worldliness, with hands uplifted are ever and anon imploring spiritual ministration and counsel. Will the missionary refuse them help?

CHRIST IN ALL RATIONAL BEINGS.

WE have often been charged with accepting an ideal and imaginary Christ, owing no doubt to our faith in the *Spiritual* Son lodged in all intelligent beings. This higher doctrine of Spirit-Christ is an enigma and a foolish thing to those who are prone to Christolatry, or the magnifying of flesh-Christ. Them we pity, and their errors and delusions we proscribe. The subjoined emphatic and clear testimony of Origen shows that we are not such idealists as we are represented to be:—"All who are rational beings," says he, "are partakers of the word, *i.e.*, of reason, and by this means, bear certain seeds, implanted within them, of wisdom and justice, which is Christ. The Apostle Paul also shows truly that all have a share in Christ, when, he says, 'What saith the Scripture? The word is nigh thee, even in thy mouth and in thy heart.' By which he means that Christ is in the heart of all, in respect of His being the word or reason, by participating in which they are rational beings. And this is the meaning of the expression, that 'men have no excuse for their sin', *viz.*, that, from the time the divine word or reason has begun to show them internally the difference between good and evil, they ought to avoid and guard against that which is wicked: 'For to him who knoweth to do good, and doeth it not, to him it is sin.' Moreover, that all men are not without communion with God, is taught in the Gospel thus, by the Saviour's words: 'The Kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! but the kingdom of God is within you.' But here we must see whether this does not bear the same meaning with the expression in Genesis: And He breathed into his face the breath of life, and man became a living soul.' For if this

be understood as applying generally to all men, then all men have a share in God." How clear and unambiguous!

USE OF THE WORD 'GOD' BY THE SAINTS.

THOSE who look upon Christ as the very God and not merely the Son of God cannot forget the peculiar sense in which both St. Athanasius and St. Augustine, both high authorities in the Church, use the word 'God.' In the Discourse of St. Athanasius on the Incarnation of the Word of God, translated by Ridgway, the following remarkable passage occurs:—"For He was made man, that we might be made gods." Kingsley gives the following version of the text:—"He became man that we might be made God." St. Augustine also has the following equally note-worthy passage:—"He called men Gods, as being deified by His grace, not as born of His substance." Language such as this must be considered blasphemous in the extreme, inasmuch as it imputes divinity to humanity, or it must bear a deep and profoundly mysterious significance, which the most orthodox Christian as well as the most enlightened Theist will reverently accept. Let others feel staggered by these words of the Saints; we will not. We have faith enough in the divinity of the Son of God to understand why *the* Christ and all Christs or 'deified' men may be designated god-men. A transcendental mystery, yet not wholly unintelligible to men of faith.

FRAGMENTS OF THE "WORD" IN INDIA.

NOT long ago we quoted Clement's opinion that all sects of philosophy, Greek and barbarian, "are illuminated by the dawn of Light," and have "torn off fragments of eternal truth from the theology of the everliving Word." In other words truth, wherever it may be found, is God's truth. There is a germ of truth in each philosophical system, whether it be Christian or non-Christian, and that truth, though taught by barbarian or Greek philosophers, is, and must necessarily be a fragment of the Logos or the Eternal Word. The barbarian philosophers referred to by Clement in the above passage are thus described in a subsequent Chapter:—"Thus philosophy, a thing of the highest utility, flourished in antiquity among the barbarians, shedding its light over the nations. And afterwards it came to Greece. First in its ranks were the prophets of the Egyptians; and the Chaldeans among the Assyrians; and the Druids among the Gauls; and the Samanæans among the Bactrians; and the philosophers of the Celts; and the Magi of the Persians, who foretold the Saviour's birth, and came into the land of Judæa guided by a star. The Indian Gymnosophists are also in the number, and the other barbarian philosophers. And of these there are two classes, some of them called Sarmanæ and others Brahmins. And of those of the Sarmanæ who are called Hylobii neither inhabit cities, nor have roofs over them but are clothed in the bark of trees, feed on nuts, and drink water in their hands. Like those called Encratites in the present day, they know not marriage. Some too of the Indians obey the precepts of Buddha; whom on account of his extraordinary sanctity, they have raised to divine honors." It is clear from the above that even among the Brahmins and the

Buddhists fragments of the Divine Word are to be found, and that therefore their teachings so far as they are philosophical, moral and religious, ought to be accepted and honored as no less divine than the Logos itself. They may reveal partial truth, but that truth, so far as it goes, is divine truth. The Fathers simply contend that barbarian philosophy prepared the way of the Christian dispensation, and was perfected in it. Elsewhere we read: "If the Hellenic philosophy comprehends not the whole extent of the truth, and besides is destitute of strength to perform the commandments of the Lord, yet it prepares the way for the truly royal teaching; training in some way or other, and moulding the character, and fitting him who believes in providence for the reception of the truth."

CHRIST'S YOGA MANTRA.

CHRIST was a great yogi. His transcendental yoga is the wonder of ages. We prefer to call him Rishi Khrishta. A rishi and a yogi he pre-eminently was. His life was one continued yoga or communion with the Heavenly Father. His yoga was, however, active and philanthropic, not mere meditation or *nirvan*. It was union with Divinity as well as union with humanity. It was spiritual as well as social. It embraced devotion, contemplation, and communion as well as sympathy, charity and philanthropy. A will attuned in all things to the Father's will was the secret of his yoga. He loved God and he loved man, and such was the identifying effect of his love that he felt he was one with God and one with humanity. In the deepest and most loving communion he and God and humanity were all interknit and interwoven.

It was not merely a sentimental reverie, not fits of nervous trance or ecstatic excitement. It was a steady, sustained and abiding intercommunion of Divinity and humanity in actual consciousness. This unity is the highest yoga which man is capable of. In order to bring about this yoga condition of the soul certain mantras are indispensable, the meaning and spirit of which must be continually revolved in the mind for some time. All foreign and unwelcome thoughts must be banished, and with the help of certain sacred words or mantras the mind must be made to concentrate its attention in God. Such concentration, cultivated habitually, culminates in true yoga, such as Rishi Khrishta perpetually enjoyed. What are those helpful mantras? Let us refer to St. John, ch. xiv., and we shall find the key-note to Christ's yoga.

"I am in the Father."
"And the Father in me."
"Ye in me."
"And I in you."

These sacred words are Christ's yoga mantras. Let us all practise them, uttering the words repeatedly, so that their spirit may enter our hearts and go into the depth of our being. Repeat the mantra "I am in the Father," "I am in the Father," in Sanskrit or English or Bengali or any other language, and let the utterance be with the whole heart, and your soul will in time be a yogi soul, united to God on the one hand and to humanity on the other.

NEW HEAVEN AND NEW EARTH.

BLESSED be the New Dispensation! It annihilates the old heaven and the old earth, and reveals before the eye of faith a new heaven and new earth, full of beauty and redolent of joy. It is not a vision, not a delusion, but a transcendental reality, which satisfies both the mind and the heart. Have you not seen the new Jerusalem which was revealed unto St. John, and of which he has left so graphic and beautiful a picture? Every true believer will say,—yes. For in faith and communion the Hindu devotee is carried away with St. John to "a great and high mountain" and from there sees "that great city, the holy Jerusalem descending out of heaven from God." Ye believers in the New Dispensation, read the following sublime passage in the *Revelation*, and see your New City portrayed and prefigured in the vision of John:—

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor cry, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a thirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

And there came unto me one of the seven angels.....

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a Jasper stone clear as crystal.....

And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into city.—*Revelation* xxi. xxii.

NOT JUDGMENT, BUT ARGUMENT.

WE are indeed glad that the narrow sectarian missionary in India is not our God and Judge. Had the Padri been our judge great would have been our ruin. To rot in the lower regions time without end —ah! that would have been our lot. Thank God at our trial is in His hands, and that no mortal man to sit in judgment over us. How consoling, how reshing this thought! Infinite Mercy will deal here and hereafter. There are some very cruel specimens of humanity in this land. They hate us, and are angry and impatient that we have

not yet become Christians; and every time they get disappointed they become furious. There is gnashing of teeth. As if we had entered into a contract with these men that on demand we would pay our souls into their hands, and at once begin to think and act, eat and drink just as they did, and now having failed to fulfil the contract we have excited their ire and rendered ourselves liable to condign punishment at their hands! And the quantity of their ire must determine the measure of the penalty. Great is their wrath, great therefore must be the punishment. They would break our bones into powder, for audaciously venturing to disapprove of their sectarian Christianity. How dismal the prospect if these be our judges! How many times would they hang us and kill us! Does it never occur to these would-be judges that they too may be in error? The *Lucknow Witness* agrees with the *Indo-European Correspondence* in condemning "the Brahmo attitude toward Christ." They command us to believe that "if Christ was not God, He was either a deceiver or deceived, either a wicked impostor or a weak-brained fanatic." God has told us that Christ was neither God, the Father and Creator, nor an impostor nor a fanatic. He was, as the Bible says, the Son of God. Brother *Witness* and brother *Correspondence*, will you kindly argue with us instead of judging and condemning us summarily? Declamation and denunciation will not do. Hear us, learned judges! Strike, but hear. The condemned culprits solicit a hearing. Grant it. Convince us, before you convict us, that God will cast us away for the views we cherish of His beloved Son. Show that Christ is not the Son but the Father. Come. No joke. Let us have argument, not judgment.

CLEMENT of Alexandria was an eclectic in philosophy. "I espoused," says he, "not this or that philosophy, not the Stoic, not the Platonic, not the Epicurean, not that of Aristotle; but whatever any of these sects had said which was fit and just, which taught righteousness and a divine and religious knowledge,—all *that*, being selected, I call philosophy."

IS the union of the Roman Catholic and the Protestant branches of Christ's Church altogether impossible? How long will they continue to war and set at nought Christ's plain commandment, "that ye love one another as I have loved you?" We believe that their reunion is not only desirable and practicable but also inevitable. The divided branches must reunite in the 'Vine.' In the fulness of time shall the peace-makers come, and great shall be the rejoicing.

A NATIVE Christian of the Madras Presidency, now in Kentucky, United States, America, writes a most sympathetic letter regarding the New Dispensation movement. He says:—"As long as I am staying in this country I will stand up by you, one in heart as well as in hand, to do what I can for the the sake of spreading our New Dispensation. I pray that God may raise up many among our countrymen under this glorious Dispensation, that they may preach the Fatherhood of God and the Brotherhood of man to all nations. I trust you may live many many years for the sake of our dear countrymen, and build up many Temples in all parts of the

country, and preach the everlasting gospel of the New Dispensation." We need hardly add that we appreciate fully the patriotic sentiments of our distant countryman.

IF Christ is to be loved he should be loved with warmth and enthusiasm. We hate intellectual love. Most people make Christ sit upon big volumes of evidence, and then give him the mathematician's love and the logician's heart. We do not like the love which always hangs on a Because and a Wherefore. Jesus' beauty wins love and captivates the heart at once. It demands neither evidence nor argument. The European's logical mind may be content to give mere loyalty and allegiance and reverential love, but we in the East prefer passionate attachment and impetuous love. The Hindu must drink deep of the beauty of the son of God, or he is not satisfied.

THOSE who have read Clement's writings must have noticed the philosophical sense in which he maintained the pre-existence of Christ. Not as a personal but only as a potential existence did Christ live in God from all eternity. "This is the New Song," he says,—"the manifestation, now shining forth in us, of the Word who was in the beginning and before the beginning. The pre-existent Saviour has appeared nigh unto us; he who exists in the Self-Existent has appeared; the Word, who was with God, has appeared as our Teacher." This pre-existence Clement held to be true of the whole human race. Here are his words:—"We existed before

the foundation of the world, existing first in God Himself, inasmuch as we were destined to exist." How this theory tallies with the teachings of the New Dispensation we need no elaborate arguments to show.

THEY have formed most unworthy notions of Christianity who hold that the truths taught by Christ are to be found nowhere else, and constitute the Christian's monopoly, from which the entire heathen world has been excluded. We wholly disclaim an exclusive Christ. Our Christ is universal religion and universal morality. The very same essential truths which the Lord revealed through Jesus, He had vouchsafed to other prophets as well, and had engraven upon all human hearts. On this point testimony is not wanting in the writings of the early Fathers. Origen distinctly says:—"It is not therefore matter of surprise that the same God should have sown in the hearts of all men those truths which he taught by the prophets and the Saviour, in order that at the divine judgment every man may be without excuse, having the requirements of the law written upon his heart,—a truth obscurely alluded to by the Bible."

WHAT we have so often said finds a parallel in the statements of a native evangelist in the Baptist Missionary Society's Report. Read the following:—

"The work of evangelization in India should, I think, be purely oriental in its mode. The self-denial of Jesus has to face the asceticism of Shiva and Krishna. The ascetics of India are captain-generals

of Hinduism. Profoundly learned men could be found among them. Evangelists should go, like them, without purse, from province to province, and proclaim Jesus and him crucified to the people. Difficulties may arise; but patience, faith, and prayer will surely overcome them. The same Hindus who honor and feed Mohammedan fakirs will honor and feed them. The Mussulmans will not be so hostile as is supposed or anticipated. Ignorant people will sometime be troublesome; but their antagonism will vanish away like vapor, if the long-suffering and lamb-like meekness of Jesus be displayed in keeping the temper under control and showing love to enemies."

DEAN STANLEY is dead. In him the Broad Church has lost its leading spirit, Christianity one of its most valued votaries, and Christ one of his most amiable and large-hearted servants. A sworn opponent of narrowness and sectarianism, he did his work within the church silently and quietly; and surely none has done so much in the present century to liberalize the Christian faith and develop the spirit of the New Dispensation in the West. Noble spirit, thou hast done thy master's work well, and a rich crown awaits thee. The services thou hast rendered to the cause of liberal thought, the world accounts a priceless legacy, which it will ever cherish with the profoundest gratitude. A soul so sweet breathes perfume celestial. Truly did we love and honor the Dean when he lived. Now that he is gone to a higher world, we fervently pray, with all fellow-Theists in India and with all friends of the universal Christ throughout the world, that the Lord may confer His choicest blessings on His loved child.

THE best definition of a Christian we have come across is that given by Justin Martyr. It is simple and clear. Every man who lives with Reason or the Word is a Christian. The Logos makes a Christian. Therefore there are other Christians besides those whom usage has given the name. How many even among the so-called 'heathen' and non-Christian people are entitled to be included among true Christians and worthy of honor as such! The unequivocal testimony of Justin we commend to our readers:—"We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably (*i.e.* with 'reason' or the Word) are Christians, even though they have been thought atheists; as, among the Greeks, Socrates, and Heraclitus, and men like them; and among the barbarians Abraham and Anianias, and Azarias and Misael, and Elias, and many others. So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ and slew those who lived reasonably."

OUR progress in Christian spirituality and devotion ought to be to the Christian missionaries in India a matter of hearty congratulation. But it seems to have engendered feelings of a different order. Jealousy and anger, derision and sarcasm, contempt and bitterness enter into the composition of those spicy greetings with which the narrow-minded among the Indian Padris—we must except those of large souls, for they are really Fathers and brothers unto us—favor us every now and then. Why is this so? Should not the New Dispensation occasion rejoicings in all Christian Churches in the land? Should not

every Christian sincerely rejoice that his Hindu brethren are at last coming to his Captain, drawn by the Holy Ghost, and that hundreds are boldly acknowledging those truths which he has so long been preaching? How great should be the joy among Christian missionaries of all sects that almost without any effort on their part India is organizing a national movement, in the fulness of time, towards primitive and apostolical Christianity! But instead of joy and congratulation there is hate. Why? Because we will not enter the holy city by the particular gate named by each denomination. We pity these men. They weep where Christ rejoices.

JUSTIN MARTYR, in explaining the doctrine of the Logos, refers to heathen mythology for illustration, and draws a parallel between Jesus and Mercury. Justin observes:—"When we say that Jesus Christ, our teacher, was the Logos, the first progeny of God; that he was crucified, and died, and arose, and ascended into heaven,—we affirm nothing different from what is said by you of the sons of Jove, and nothing new. You know how many sons your esteemed writers attribute to him. There is Mercury, the interpreting logos, and teacher of all." To illustrate the mode in which the Son is produced from the Father, Justin employs the analogy of human speech and of fire. "For in uttering speech," he says, "we beget speech; yet not by abscission: so that the speech that is in us is by this act diminished." So too he adds, "One torch is lighted from another, without diminishing that from which it is lighted; but the latter remaining unaltered, that which is lighted from it exists and appears, without lessening that whence it was lighted."

WHY drag poor Christian missionaries again and again into trouble for no other offence than this that they love Christ? Those redoubtable champions, Mr. James and Mr. Johnson, have again incurred the displeasure of the Police. They had the audacity to print select texts from the Bible, condemning idolatry as an evil and an abomination, and put them up as hand-bills before the gaze of all Calcutta! And what aggravates their naughtiness is the fact that these two gentlemen themselves went through the streets and stuck up these unsavoury papers, Mr. James himself climbing up the ladder in the dark! Is not this theft? A thief trying to steal unsuspecting hearts at night and entrap Hindu souls by posters! Some people think it is too bad the Bible condemns idol-worship and too bad the legislature has not yet made the reprinting of the Bible penal. But why invoke the aid of the Police, which is powerless and helpless without the legislature? The Hindu might wrap all Calcutta to-morrow in a big envelop abounding with printed texts from the Puranas against Padri misbehaviour. Surely the people themselves can settle issues without Police intervention.

HOW God deals with His devotees! To what severe trials are they often exposed! The first striking incident in the career of St. Vincent de Paul will be read with interest. While returning from Marseilles to Narbonne by sea, he was captured by Turkish pirates, robbed of all he possessed, and carried with his fellow-passengers to Tunis to be sold into slavery. He writes:—"After they had stripped us, they gave to each a pair of drawers and a linen coat and cap, and walked us about the town, whither they had come for the express purpose of selling us. Having paraded us round the

town with chains on our necks, they led us back to the ship, in order that purchasers might attend and see who ate heartily and who did not, to show them, moreover, that our wounds (Vincent was wounded by an arrow) were not mortal. This done, we were led back to the market place, where merchants came to inspect us, exactly as men do who want to buy a horse or an ox. We had to open our mouths and show our teeth; they felt our sides, examined our wounds, made us walk, trot, run, lift heavy weights, and wrestle, that they might judge of our individual strength, and they subjected us to a thousand other indignities." Vincent was bought by a fisherman, who soon sold him to an alchemist. On the death of this man he bequeathed Vincent to his nephew, who sold the unfortunate priest to a Christian renegade. Out of these sore troubles and trials rose that noble saint.

THE Theists of the age must pause ten times before venturing to marshal themselves in hostile array against the wisdom of Jesus. He never spoke thoughtlessly, nor was he a fanatic whose zeal outran his judgment. His language may be open to objection, for he spoke in parables and metaphors which only the spiritual can understand; but to impugn his ethics is a venture to which few are equal. One of the maxims which Professor Newman and others have called in question is the famous ascetic rule, "Take no thought for the morrow." These words inculcate poverty, which is of course repugnant to the aristocratic pride and the spirit of Mammon-worship characteristic of the age. Mr. Tyssen sums up the calculating philosophy of the nineteenth century in the antithetical proposition, "We ought

to take every thought for the morrow." This is rather bold teaching in condemnation of Christ's doctrine of asceticism. But this boldness is a move in the direction of worldliness and unbelief. It is deistic rationalism, not Theistic resignation; it is man's reason arguing with Providence.

THEY are not very learned annotators who interpret Christ's sermon on asceticism to mean an exhortation to laziness and inaction. According to them "Take no thought for your life, what ye shall eat or what ye shall drink" means "Be indolent, work not, and the Lord will give you your daily bread." This offensive caricature of the doctrine of asceticism is transparent enough, and it requires no effort to show up its absurdity. 'Not to work' and 'not to take thought' are entirely different things. The one has reference to the hand; the other refers only to thought. All that is insisted upon in Christ's sermon on the mount is that men should not be *anxious* about their food and raiment. Against infidel anxiety and sceptical distrust of Providence Christ protests, not against honest labor. He rebukes men of little faith,—those worldings who think that by their cares and anxieties they prosper in the world, and he confounds them by asking the crucial question, "Which of you by taking thought can add one cubit unto his stature?" Let us give up scepticism, and trustfully relying upon the Father's Providence, work and toil under His guidance, and faith shall have its reward.

THE best definition of a Christian we have come across is that given by Justin Martyr. It is simple and clear. Every man who lives with Reason or the Word is a Christian. The Logos makes a Christian. Therefore there are other Christians besides those whom usage has given the name. How many even among the so-called 'heathen' and non-Christian people are entitled to be included among true Christians and worthy of honor as such! The unequivocal testimony of Justin we commend to our readers:—"We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably (*i.e.* with 'reason' or the Word) are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Anianias, and Azarias, and Misael, and Elias, and many others. So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ, and slew those who lived reasonably."

HOW the Gnostic resembles the Hindu sage in his idea of the utter extinction of desire will appear from the following:—"Next, as respects the passions and desires. The characteristic of the Gnostic is, not moderation of the passions, but exemption from them. He retains those appetites necessary to the preservation of the body; as hunger, thirst and others. But passion and desire are wholly eradicated from his breast. He is not subject to pleasure or pain, to fear or to anger. 'To have passions which require to be controlled, is not to be in a state of purity.' Even those emotions which have a semb-

lance of good as 'boldness, emulation, joy' are not felt by the true Gnostic. Clement will not allow that the perfect man desires even good. The Gnostic by love, has already attained to that in which he is to be: he anticipates hope through knowledge; he desires nothing, because he already possesses, as far as it is possible, the object of desire." This is exactly the Hindu idea of yoga, in which the soul is believed to kill desire, and renounce both pleasure and pain, good and evil.

WE are glad to be able to cite another authority in support of our cherished theory that the New Dispensation is the Dispensation of the Holy Ghost. Let us hear what Dean Stanley says of the Third Sacred Name:—"But there is yet a third manifestation of God. *Natural* religion may become vague and abstract. *Historical* religion may become, as it has often become, perverted, distorted, exhausted, formulised; its external proofs may become dubious, its inner meaning may be almost lost. There have been oftentimes Christians who were not like Christ—a Christianity which was not the religion of Christ. But there is yet another aspect of the Divine Nature. Besides the reverence for that which is above us, and the reverence for that which is beneath us, there is also the reverence for that which is within us. There is yet another form of Religion, and that is *Spiritual* Religion. As the name of the Father represents to us God in Nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences. This is the still, small voice—stillest and smallest, yet loudest and strongest of all, which, even more than the wonders of nature or the

wonders of history, brings us into the nearest harmony with Him who is a Spirit—who, when his closest communion with men is described, can only be described as the Spirit pleading with, and dwelling in, our spirit. . . . . .
To enter fully into the significance of what is sometimes called the Dispensation of the Holy Spirit, we must grasp the full conception of what in the Bible is meant by that sacred word, used in varying yet homogeneous senses, and all equally intended by the Sacred Name of which we are speaking. It means the Inspiring Breath, without which all mere forms and facts are dead, and by which all intellectual and moral energy lives. It means the inward spirit as opposed to the outward letter. . . . . .

> "One accent of the Holy Ghost
> "The heedless world has never lost."

A SIN against the Holy Ghost is unpardonable according to the Christian Scriptures, while those who sin against Christ are said to be entitled to forgiveness. How Origen explains this doctrine will appear from the following:—"He who has committed a sin against the Son of man is deserving of forgiveness; because if he who is a participator of the word or reason of God, cease to live agreeably to reason, he seems to have fallen into a state of ignorance or folly, and therefore to deserve forgiveness; whereas he who has been deemed worthy to have a portion of the Holy Spirit, and who has relapsed, is by this very act and work, said to be guilty of blasphemy against the Holy Spirit." Touching the diverse gifts of the Father, the Son and the Holy Ghost, the same authority observes:—"Firstly, they

derive their existence from God the Father; secondly, their rational nature from the Word; thirdly, their holiness from the Holy Spirit."

DR. DUFF found in Ram Mohun Roy a zealous friend and coadjutor in his efforts to found his first Christian school in Calcutta. Not only did the latter offer "the small hall of the Brumho Sobha, in the Chitpore Road," for the purpose, but he also took an active part on the occasion of the public opening of the school. On the pupils refusing to read the Gospels on the score of religious prejudice, Ram Mohun Roy thus argued:—"Christians, like Dr. Horace Hayman Wilson, have studied the Hindoo Shasters, and you know that he has not become a Hindoo. I myself have read all the Koran again and again, and has that made me a Mussulman? Nay, I have studied the whole Bible, and you know I am not a Christian. Why then do you fear to do it? Read and judge for yourself. Not compulsion, but enlightened persuasion which you may resist if you choose, constitutes you yourselves judges of the contents of the book." In those days Dr. Duff's alliance with the author of the "Precepts of Jesus" was hated and condemned by almost all Christian missionaries as an "unholy alliance."

HINDUISM.

DEEPER PHASES OF HINDUISM.

EVERY honest and patriotic attempt to revive the lost treasures of ancient Arya Dharma must command our deepest sympathy. We really believe that in the unfathomable ocean of the Hindu scriptures lie buried most precious truths, which would do honor to any nation, and prove most helpful to the spiritual enlightenment and advancement of the world. Upon the surface of Hinduism floats what is popular, superstitious and erroneous. Its deeper spirituality does not often come within the range of our observation. He therefore who dives below and rescues and restores the buried pearls will have done most valuable service not only to his own country but to the whole religious world. Concerning the New Dispensation, we may say that there are endless texts in our Sanskrit books which would serve as corroborative testimonies. Who would unearth these texts? They would be welcomed as *ex oriente lux* by all liberal thinkers throughout Europe and America. It is a laborious undertaking, but even the smallest contribution to it is so much gain and therefore is deserving of grateful encouragement. We therefore hail with delight the publication of a work in Bengali, on "The teachings of Hinduism regarding salvation and the means of attaining it."* The book is a compilation, and the author contents himself with the modest title of a compiler. As such the volume may not possess the merit of originality,

* By Bepin Behari Ghosal, Vidyaratna Press, 1881.

and may furnish little or no matter for comment or criticism. Nevertheless this unpretending work is valuable, and has its uses as a text book. When everybody talks of Hindu idolatry and superstition, and sees nothing but gross error in the national scriptures it is of the highest importance to possess a handy volume in which all the deeper truths and doctrines are clearly arranged for ready reference and use. Such a book is the one before us. It comprises such subjects as,—The different kinds of *mukti* or salvation, One Supreme God, Pantheism and Monotheism, Subjugation of the heart, Importance of worship, Absence of all desires, Asceticism, Yoga, Trance unnecessary, Renunciation of work, Solitude, Sacrifice. In the last chapter the author takes up his final thesis, which he thus lays down in the heading:—"Without loving Yoga or union with the One only bodiless God there is no other means of attaining salvation." This is the chief argument of the book, and the numerous texts cited converge into it. Here and there in the shape of foot-notes are parallel passages from the Bible and other books, which add to the interest of the work. Though we may not accept some of the doctrines set forth in the book, we bow before the central argument stated above, and trust with the help of such works our countrymen will be enabled to accept the essence and spirit of true Hinduism, throwing away idolatry and empty rites as chaff. We may here translate some of the more striking Sanskrit texts embodied in the book. Says Siva to Parvati: "If an idol constructed by fancy could give salvation then they would become real Kings who in vision saw themselves exalted to royalty." Says Krishna to Arjuna:—"If my devotees with singleness of heart worship me I convey to them all things they need, and I myself sustain them." Says Ashtavakra to his

disciple, Janak Rishi :—"The wise do not strive to enter upon or abstain from any work, but perform whatever work comes of itself and are happy in resignation." Sankaracharya says :—"What things are to be repudiated? Wealth and woman." "What is it that intoxicates man like wine?—Woman." We may have occasion hereafter to notice and discuss other passages quoted in the book.

VEDANTIC TESTIMONY.

THE doctrine of Jáyá, upon which the Christian idea of the Incarnation is evidently based, may be traced so far back as the Vedantic period. There is a remarkable passage in the Prasna Upanishad, which contains the germ of the doctrine. It is addressed to Prajapati, and runs thus :—

Prajápatischarasi garbhe tvameva pratijáyase. II. 7.

O Prajápati, Creator, Thou dwellest in the womb. Thou art again born.

The commentator, Sankaracharya, in his notes thus explains the last sentence: "In the image of the father and the mother thou art born again." The word employed is 'pratirup,' which means image or likeness. It calls to mind the passage in Genesis I. 27, "God created man in his own image;" and also "Christ who is the image of God," 2. Cor. iv. 4. In Bahvricha Bráhmana a clearer enunciation of the jáyá principle is to be found. "In the womb of the mother-like wife he again enters. Becoming new again after ten months he is born. For this reason the wife is called jáyá; because in her man is born again."

SANKARACHARYA'S ECLECTICISM.

AMONG India's sages Sankaracharya must always hold a high place. He was a native of Malabar, and flourished about the end of the seventh century. As an Acharya of the Vedanta Philosophy he has never been surpassed. He was the most formidable enemy of Buddhism. In wisdom and asceticism and sanctity he was a prodigy, and many there are who openly declare him to have been an incarnation of Siva. It is said that Siva entered his mother's mouth and was born as Sankaracharya. Sankara's followers, Saivas, Smartas, Dandis or Mendicants, who may be counted by the thousand in Western and Southern India, still give him divine honors, and believe that he worked miracles. Whatever his immediate followers may say, all India honors him as the Apostle of Advaitabad or Pantheism. It is, however, neither his Saivaism nor his Pantheism which has any interest for us at present. We propose now to deal with quite another aspect of his character. Sankaracharya was pre-eminently an Eclectic, and as such we cannot help feeling the profoundest interest in his theology. Nay we will not dissemble the conviction that we recognise in it a hazy and dim fore-shadowing of the present Dispensation. His great object was to lead the soul into the Infinite Spirit, and this object he sought to accomplish by uniting all the leading Hindu sects into a common system of adoration, culminating in the highest communion. He founded what is well known as the *Pancha Upasana* or the Five Devotions, in which he enjoined the joint worship of the five gods, Surya, Sakti, Vishnu, Ganes and Siva. He thus tried to bring together and sum up the five principal sects, *viz.*, Souras and Saktas, Vaishnavas, Ganapatyas, and Saivas, and make them all into one

sect. But this Pancha Upasana with its attendant pancha yagna was not meant to be the terminus of the devotee's journey upward. The contemplation, without any external ceremony, of the Supreme Spirit was according to Sankara the highest point to be reached by his followers. We quote *Sankara Vijaya* by his disciple Anandagiri, chapter iii:—"The Brahmin performing five yagnas shall worship Surya, Sakti, Vishnu, Ganes and Siva. He shall consecrate all work unto the Supreme God. In Him are all the Gods. He who can contemplate Him hath no need to offer external worship to the All-pervading, Immanent Omnipresent Light, Pure Spirit, without a second." Grand no doubt was Sankara's conception of all Hindu sub-sects merging into the Five, and the Five ultimately merging, as amalgamated and unsectarian humanity, into the ONE.

BAPTISM IN THE VEDAS.

THE earliest Aryan scripture, the Rig Veda, bears witness unto Baptism, inasmuch as it extols and praises the purifying virtue of Water. How striking is this coincidence of ancient Hinduism and Christianity in a matter of vital importance! Here the Veda and the Bible are as sisters, in sweet accord, honoring and magnifying the power of the Waters. In that blessed element, *ápah*, may the Hindu and the Christian, the East and the West extinguish the fire of their sectarian discord and rancour, and find the comfort of a common faith! May they with hands joined in fellowship attain in that sacred element the waters of eternal life! Let us quote the excellent and blessed texts in the Rig Veda, which bear on this point.

Idam ápah pravahata yat kincha duritam"mayi.
Yadváham abhidudroha yadvá sepa utánritam. I.23.22.

Whatever sin is in me, whatever violence I have committed, whatever curse I have administered and whatever untruth I have uttered, all these, Waters, remove from me and carry away elsewhere;

Apo adyánvacháriśham rasena samagas mahi.
Payasvánagna á gahi tam má sam srija varchasá.

Waters, to-day I enter into you, with your essence I am united. O Fire in Water, do Thou come, and make me resplendent.

What does this sublime invocation mean but Baptism? Yes, Baptism—at once Vedic and Christian, the cleansing of the soul from all impurity of thought, word and deed by the current of grace, that flows in water—the illumining of the soul with the Divine Fire present in water.

THE TRUE DEVOTEE ACCORDING TO SANKARACHARYA.

WE have already spoken of Sankaracharya as an eclectic, imbued with the spirit of the New Dispensation. Instead of restricting himself to any small sect of philosophy or theology, he took his stand upon the vantage ground of an all-absorbing pantheism, and tried to take in the endless diversities of Hindu faith and ritual, and weld them together by his vast and comprehensive genius. He not only blended the 'Five' leading divinities, but he also sought to fuse into a harmonious whole the apparent contrarieties and contradictions of Hindu faith. In fact we have good reasons for looking upon the New Dispensation as a New Sankaracharya, loftier

and grander far than the Old Sankara. Extracts from his celebrated work, the *Ananda Lahari*, are translated below. From these it will appear that his ideal devotee or 'Muni' is a cosmopolitan and a catholic character, embracing all the varied phases of religious life manifested in Hinduism, from the speechless meditation of the recluse to the playful buoyancy of little children. Let us hear what Sankara says regarding the ideal Muni of his school.

"Sometimes he claps hands in the company of boys with a smiling face, sometimes he rejoices in the company of men and women adorned with youthfulness, sometimes he sighs and weeps with careworn old men. Yet is the Muni not infatuated by such conduct, for by the force of the ceremony of initiation under the teacher his ignorance has been destroyed.

Sometimes in palaces, sometimes in rich men's houses, sometimes in hills, sometimes on the banks of rivers, sometimes he lives in the cottage of the highest order of Munis who have subdued their senses. Yet is the Muni not infatuated &c.

Sometimes he is with self-controlled and inquiring students, sometimes with poets full of the sweets of rhetoric, sometimes he lives with disputants. Yet is the Muni &c.

Sometimes he cultivates meditation, sometimes with fragrant flowers or only with *durva* grass he worships Divinity and rejoices. Yet is the Muni &c.

Sometimes in the water of the Ganga, sometimes in well-water, sometimes in sea water, sometimes in warm, sometimes in cold water he bathes, sometimes he rubs his body with ashes white as camphor. Yet is the Muni &c.

Sometimes without garment, sometimes putting on the best apparel, sometimes with lion's skin round

the waste; he is self-possessed, without fear, the joy of his household. Yet is the Muni &c.

Sometimes in sattva (goodness), sometimes in rajas (activity), sometimes in the quality of tamas (darkness) he dwells, sometimes he is above these three qualities, sometimes he is worldly, sometimes he follows the Srutis. Yet is the Muni &c.

Sometimes he is a speechless devotee, sometimes loquacious, sometimes he smiles in joy, sometimes immersed within in the nectar of divine felicity he becomes mute, sometimes he observes the practices of men. Yet is the Muni &c.

Sometimes by uttering habitually the Mahavakya (Tattvamasi and other Vedantic texts) he beholds in all things the true and good, the One only without a second, sometimes in the consciousness of apparent duality he cries, Siva, Siva, Siva. Yet is the Muni &c."

HINDU ASCETICISM.

HINDUISM enjoins upon its votaries *bano gaman*, going to the wilderness. A higher Hinduism inculcates *mana gaman*, going to the mind. It is only the more spiritually-minded who appreciate and practise the latter form of asceticism. Ordinary men, of course, seek in outward retirement a cessation of life's cares and trials. The hermit's cell in yonder lonely forest is regarded as almost heaven upon earth, and imagination fills it with all that is good and pleasant and romantic. To that place of joy the pious Hindu hopefully looks forward as the weary pilgrim's resting place, where, in old age, he will put an end to all the cares and sorrows of life, and devote himself to God and immortality. But will not our

passions and evil thoughts accompany us there? Ah! there's the rub! The sage therefore thinks it wiser to govern the heart, and instead of going out to the hermitage brings the hermitage into the inmost soul. Let us hear what Vashishtha, Ram Chundra's instructor, tells him. The disciple asks,—"Some there are who attain communion and enjoy it amid the occupations of life; others there are who practise communion in some solitary retreat. Tell me, sage, which of these two classes of devotees do you consider to be superior." The venerable sage in reply thus argues:—"The highest communion is the heart's unruffled serenity, in which there is absolute cessation of desires, equanimity, absence of earthly cravings, mental concentration; this is oneness with Divinity, with which the mind is always satisfied. Be as you are, only renounce all worldly thoughts, and it is immaterial whether you live at home or on the hills. Those householders who have controlled their minds and extinguished self-seeking will find in their own homes lonely forests for contemplation.

KRISHNA'S TRANSFIGURATION.

THE transfiguration of Christ, as recorded in the Gospel, is a strange and mysterious phenomenon. But there is a deep truth in it. Divinity dwells in prophets and saints. Beneath an earthly exterior there is a heavenly light, which is not of this earth. The outward material face covers the inward spirit-countenance. That countenance is visible only to the yogi's eye. They that can see spiritually behold the spirit-face, when under special inspiration and illumination it reveals itself. Before the eye of faith, before "celestial vision," the outward tabernacle suddenly

disappears, and the spiritual man shines in the light of heaven. We read in the Mathew that

"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

It is a curious coincidence that this spiritual vision is spoken of also in the Hindu scriptures. The *Bhagavat-Gita* thus describes Krishna's supernatural transformation. Arjuna said:

Show me then
Thy form celestial, most divine of men,
If haply I may dare to look upon it.

Thereupon Krishna replied:

Thou canst not bear to gaze upon my shape.
With these thy human eyes, O son of Pandu.
But now I gift thee with celestial vision;
Behold me in a hundred thousand forms.
In phases, colours, fashions infinite.

Then

The mighty Lord of all
Displayed to Arjuna his form supreme.
It was as if the firmament were filled,
All in an instant with a thousand suns,
Blazing with dazzling lustre.

DIVINE CONDESCENSION

THERE are certain lofty ideas in the *Bhagavata-Gita* which we would do well to ponder upon. Krishna as Arjuna's charioteer is remarkably suggestive. The heart is enfiobled and deeply touched by the thought that the Lord of Heaven should so far condescend in

His dealings with the devotee as to undertake to drive his chariot in the battle-field. Here we see the Master of creation in the attitude of an humble and devoted servant. He makes His devotees sit on a dignified and exalted seat in the car, while He Himself occupies the degraded position of a driver. And yet this is what He always does. The Hindu scriptures often speak of Him as *Bhaktadhin*, or subservient to His beloved devotees. He fulfils their wishes and meets their requirements ; He ministers to their needs, both temporal and eternal, as the most obliging and faithful steward would do. Indeed the Lord our God so loves us that He is always at our door, and always at the elbow, to serve and help us. In the battle-field of life, may we surrender to His safe-keeping ourselves and our possessions, and all those who are near and dear to us, for He will safely lead our car, and give us victory over besetting trials and dangers. The charioteer's responsibilities who can undertake save God ?

KNOWABLE OR UNKNOWABLE.

THE deliverance of the highest philosophy of the present age on the subject of the incomprehensibility of God is only an echo of the teachings of the Vedanta. The *vexata-quæstio* of the day is whether the Infinite is knowable or unknowable. A great deal has been said on either side of the question by eminent philosophers, but what is the result of the discussion ? Whatever it may be, it scarcely makes us wiser. We seem to be almost where we were in the days of the Vedanta. Modern philosophy has assured us that though we cannot comprehend Divinity we yet

know Him in some measure, that the Infinite is not wholly unknowable, but comes partly within the embrace of human cognition and thought. How sublime is the text of the Upanishads in which the same truth is clearly set forth!

Read the following:—

"I do not think I have known the Lord beautifully. It is not true that I do not know God; nor is it true that I know Him. He who among us knows the meaning of this, 'it is not true that I do not know God; nor is it true that I know Him,' he alone knows Him."—*Talavakar Upanishad.*

The above contains the highest theology and the deepest philosophy. It is abstruse yet simple.

TRANSFORMING POWER OF FAITH.

CHAITANYA'S enraptured soul used to take all rivers and seas for the sacred Jamuna. His critics find fault with him, and charge him with mental weakness and optical delusion. We pity these critics, for the delusion is entirely on their side. They do not understand the science of spiritual vision. There was nothing abnormal in Chaitanya's eyesight. His eye of faith was coloured by deep love; hence all water was to him Jamuna water. The sacred associations of that river were always uppermost in his mind. Its history was to him redolent of hallowed and sweet memories. Its sight was to him the fulness of joy. Its very name was nectar to his devout heart. He loved it with enthusiastic devotion, and it was always before his mind's eye. He saw the Ganga, and lo! it was the Jamuna. He saw the sea, and lo! it was the Jamuna again, and he plunged into it in a fit of ecstasy. Such is the wonderfully

transforming power of faith! It makes history start into life again. It brings Brindaban into Santipore, and converts the Ganga in a moment into the Jamuna or the Jordan. If we give ourselves up entirely to faith, destroying the senses, we shall all be blessed more or less with this transforming power. We may not be able to come up to the full height of vision attained by the Prophet of Nuddia. Yet we may realize in a small measure the joy and blessedness of true vision. That inspired and self-forgetful Prophet lost himself in the stream he loved most, and his spiritual eye beheld its sacred waters everywhere. We too may, under Divine grace, at least occasionally, re-enact sacred history in modern cities and rivers, and revive the departed glory of scriptural scenes amid our daily life. The godly eye sees and enjoys sights, which to the uninitiated and unbaptized are a delusion and an absurdity.

VEDANTIC COMMUNION.

WE regard the decadence of the Vedantic spirit in the country as a national calamity. Educated India has with unpatriotic and unpardonable obtuseness thrown the Upanishads into the back ground. Gems of great value abound in those early repositories of Aryan faith. Glorious revelation of divine truth—the Vedanta! Scripture sublime of yôga, communion and wisdom! May we faithfully cherish it unto our national glory and our souls' redemption. Young India! thou hast not done well in setting thy face against thy primitive scriptures. Thou hast become idolatrous and materialistic because thou hast renounced the Upanishads. Thou hast sunk in the mire of worldliness and sensuality because of thy denial

of the Vedanta. Resuscitate Vedantic lore, and thou shalt revive once more the sublime devotion and heavenly purity of ancient Hindu life. Verily whatsoever is lofty and exalted in spirituality and devotion is found treasured in those ancient books, the Upanishads, and if we wish to elevate ourselves individuality and socially from our present degraded position to the towering heights of communion, we must return to the teachings of those books. Once in unison with the spirit of Vedantism we are no longer on earth, we breathe a heavenly atmosphere, we forget our lower nature, and live in the spirit. The outward senses are suspended for the time being; the eye of faith sees the spirit-world. The whole soul is absorbed in Infinity. It is true there is a great deal of pantheism in these books; but inside this pantheism, when we have removed the outward shell, we discover that transcendental *life in God* which we consider to be the essence of Vedantism. In the deepest Vedantic consciousness there is a clear recognition of duality, as contradistinguished from pantheistic unity. Here is a striking passage, the most striking perhaps in all the Upanishads, which proves that we mean :— "Two beautiful birds rest on one and the same tree; they always dwell together and are mutual friends. One of them eats the fruits with joy, the other fasts and only looks on." The two birds are the human soul and the Divine Spirit; the tree is the human body wherein they dwell as friends. The one works and enjoys, the other simply is. Altogether the metaphor is as sweet as it is real. Here is communion, not pantheism. The idea of mutual friendship is most charming. The gradual unfolding of Vedantic philosophy is one of the objects we have in view.

DIVINE PRESENCE.

NO scripture inculcates so frequently or impresses upon the mind so effectively the doctrine of Divine presence as the Vedanta. The reading or chanting of a few sublime texts from these books will at once electrify the heart, and make you feel a sacred and vivifying Presence encompassing you. The Upanishads have no unreality about them. They do not preach dull truth, as mere theorists do. It is no dry and stale theology about an Omnipresent Deity; it is the burning presence of a Fact and a Reality. The entire Vedanta is a fiery psalm in honour of a felt Presence; so that as you read page after page you are thrilled into that Presence. The Upanishads tell us in language simple yet sublime;—

"He moves, He moves not; He is far, He is near too; He is in all these objects, and He is outside these objects."

"The sun cannot manifest Him fully, neither can the moon nor the stars manifest Him. Nor can the lightening reveal Him. How then can this fire reveal Him? The whole universe shineth brightly in the light of the Resplendent God. In His light are all things manifest."

"Everywhere His hands and feet, everywhere His face, His eyes and head, everywhere His ears; He lives pervading the whole universe with His presence."

"The disciple asked, Master, where is God? The teacher answered, in His own glory is He manifest."

"He is below, He is above, He is behind, He is before; He is in the south, He is in the north. He governeth the past and the future. He is to-day and He will continue to be."

Such texts are calculated to elevate and exalt the

soul above the world, and lead it into the Holy of Holies, the sanctifying presence of the Great All-pervading Spirit. We should read them, and repeat them often and often till we *see* the Burning Divinity of the Upanishads.

CHAITANYA'S DOUBLE CHARACTER.

Is there any one among the prophets who represents both man-saint and woman-saint? Any one in whom masculine virtues are combined with feminine graces? That prophet is Chaitanya. Look at his stern asceticism, hard as adamant. His self-renunciation, his penances and austerities, his life-long mendicancy, his uncompromising sacrifice of domestic attachment and interests, his unblemished integrity and inexorable purity point him out as a roaring lion, a moral hero before whom the vices and passions of the day quail and tremble. He is Gour *Singha* or Gour the Lion. He touched not sin, he tolerated not sin. Purity made him strong and brave. Righteousness was as a burning fire in his life. He went from town to town, from district to district like an 'elephant maddened,' such was the power of truth in him, such was his manly enthusiasm. The womanly softness of his heart was as great. He was in appearance as well as in temper womanlike. It seems that nature had cast his heart in woman's mould. His love of God and man was sweet, exquisitely sweet. His love was the soft, sentimental, tender and poetical love of the woman, not the hard, practical love of the man. He was all rapture. He was redolent of the sweets of heavenly love. Like a woman he wept through excessive love, and never went to God but was carried by a flood of tears. As the woman loves

her husband so loved Chaitanya the dear Hari of his heart. Verily, verily Chaitanya was Krishna and Radha in one. He was man's faith and woman's love, man's soul and woman's heart in one. He absorbed in him both the masculine and feminine aspects of divine holiness. He was a virtuous man and a sweet woman. He was a stern yogi and a loving devotee. May we be likewise! May every true believer among us aspire to perfect manhood and perfect womanhood, and rise above the vices of man and woman. In this union of manly and womanly saintliness is salvation and joy.

GOD OF THE RIG VEDA.

IT has often been said that the God of the ancient Hindus was an impersonal neuter deity, and that they had no idea whatever of a God who can be loved. The Vedas and the Vedanta, though greatly admired for their sublime Monotheism and Pantheism and their utter repudiation of Polytheism, such as has prevailed in India in later ages, are generally regarded as embodying the rudest and the crudest form of theology, namely the worship of IT. There was no HE in those days. The Vedantists, it is said, adored an impersonal deity, Force, Intelligence, an Unknown Something, and they could never get beyond the thick folds of Pantheism to conceive even the possibility of a Divine Fatherhood. The worshipper had no love, no personal attachment, because his deity was All-Soul and no heart. As regards the earliest scriptures of the Hindus, the Vedas we are told that these inculcate a sort of nature-worship or an adoration of abstract forces, utterly devoid of personal devotion. The impression seems to prevail

extensively that the primitive Aryans never could realize God as their Father, never could love Him as a personal Friend. Against this untenable hypothesis numerous scriptural texts might be arrayed, which would conclusively prove the personality of Aryan Divinity. Whether it be Indra or Varuna, the Rig Veda clothes all its deities with love and affection, and enjoins faith and trust, devotion and personal attachment on the part of the worshipper. Let us take the greatest of the gods, Indra, and see how he is addressed and adored. The devout Rishi of the Rig Veda speaks of the sweet-friendship of his God: "Thou whose friendship is sweet and sweet thy guidance." Nay He is more than a friend; He is father and mother too:—"Thou art friend, father, the most fatherly of fathers." "Thou art father and mother, O Indra." What can be more beautiful and touching than the idea that the devotee "seizes the skirts of Indra's robe as a son his father's!" Such testimonies clearly prove that as we worship the Lord to-day and love Him and serve Him as our Father and Mother, so did our revered ancestors four thousand years ago.

THE MARRIAGE PARABLE.

WHEN the venerable sage, Veda, came down from the Himalaya to marry the beautiful Purana in Brindaban, there was a warm controversy among the guests, as is usual in all Hindu marriages. The learned Pandits on both sides took up the vexed question whether Jesus was entitled to a place of honour among the distinguished guests. Some were for giving him the highest place in the assembly, and recognising him as the most genuine Kulin among Yogi Brahmins, while

others, forming by far the most overwhelming majority, held that Jesus being a Yavana and a member of the 'unclean' races, should not be allowed to defile the sacred assembly by his presence. The problem seemed difficult, and there was an abundance of quotations from scripture and tradition and also references to genealogy and chronology and ethnology, and there was no end of wranglings and quibblings. Certain important arguments were adduced in the course of the debate, which at last served to bring it to a close. These were the venerable Rishi-like appearance of Jesus, his serene temper, his exalted *advaita yoga*, his 'going to the mountains to pray,' his life in the desert; these were said to prove conclusively that Christ was a Devarshi and not a Yavana. "Sadhu, Sadhu," shouted the whole assemby and all parties by unanimous consent voted Jesus to the highest seat among the Dvijas, and thus a great and disputed question was finally and authoritatively settled, and all Hindustan bowed before Rishi Khrista, the Brahmaputra, or Son of God.

REUNION ACCORDING TO THE VEDAS.

THE Atharva Veda offers conclusive and striking evidence of the fact that our early Aryan forefathers cherished most sanguine expectations of reunion in heaven. Let us take the following text quoted by Dr. Muir:—

Svargam lokam abhi no nayási sam jáyayá saha putraih syama.

Do thou conduct us to heaven; let us be with our wives and children.

There is another passage equally clear, which has been thus translated:—

In heaven where our virtuous friends enjoy blessedness, having left behind the infirmities of their bodies, free from lameness or distortion of their limbs, may we behold our parents and children.

A NEW SECT.

WE have just heard of a new sect of Hindu Theists. They are known as Dariapanthis, being so called after Daria Saheb, the founder of the sect. The district of Shahabad, near Doomraon, is their head quarters, whence the movement originally emanated. The sect is nearly three centuries old, and may be regarded as a branch of the Kabirpanthis, or followers of the great Kabir. The Dariapanthis are thoroughgoing and radical monotheists, and have no faith in Hindu gods or goddesses. They discountenance both idolatry and caste. Brahmins on joining their body have to renounce the holy thread. The order of Sadhus or Mahantas among them are obliged to take the vow of celibacy, and are on no account permitted to marry or acquire riches. They are, like Catholic priests, pledged to chastity and poverty. They are also required to abstain wholly from animal food, wine and all manner of intoxicating drugs. They cannot ply trade, nor follow any lucrative profession; nor can they own any property, real or personal. They accept whatsoever comes to them, but are not allowed to lay up for the morrow. They cannot even beg. They go about like wandering mendicants and whoso feels compassion or respect for them as Sadhus gives them alms. Thus they manage to live, going about propagating their doctrines and eating the food which God gives to ascetics. 'Ahimsa' is their cardinal

doctrine, and in this matter they are almost as sensitive and fastidious as the Jainas. They are not only strict vegetarians, but they would not give pain to even the meanest and smallest reptile. On being asked if they believed in the Hindu scriptures, the Vedas and the Puranas, one of their Sadhus, who gave us all this information, said, only that scripture which enjoined kindness and charity they respected and followed.

THE DARIAPANTHIS.

THE scriptures of this sect, which consist of about half a dozen granths, are used in the shape of manuscripts, and have never yet been printed or published. They may be copied, but no one is allowed to print them for publication. They contain the deepest truths and the highest devotion, and we wonder that such precious gems have so long remained in obscurity. Surely they deserve to be brought out of obscurity and placed within the reach of those at least who are interested in Indian religions. How fertile is the soil of Hindustan, and how many schools of philosophy and religion still spring up in luxuriance here and there! Is Hinduism dead? Then why these splendid offshoots here and there? If the readings of Dariapanthi scriptures we have heard be genuine extracts, and if the devotee we have seen be a type of the character of the sect, we have no hesitation in declaring this monotheistic movement to be a wonderful evidence of the vitality of faith and devotion which still lingers in decaying Hinduism. We are really surprized to find in the *Bijaksakshi* a passage which bears a striking analogy to the doctrine of incarnation we have often set forth in these columns. It

reminds us of the doctrine of Logos, and is another proof of its universality.

Nam biraje sadhume, sadhu nam me lin ;
Nam sadhu me bhed nahin, jaise dinmani din.
The word dwells in the saint, the saint is absorbed in the word ;
Between the word and the saint there is no difference, as between the sun and daylight.

This clear conception of the word being incarnate in the saint is indeed most noteworthy as occurring in so obscure and humble a sect as the Dariapanthis, who represent not the cultured but the untutored classes. Whence such divine light, but through inspiration? How philosophical the parallelism suggested in the conluding words of the above text! The sun and daylight—God and Christ! How appropriate the comparison! Recall to mind the words of Origen which we quoted sometime ago :—"A light could never exist without splendour, so neither can the Son be understood to exist without the Father." In other words Christ is the splendour of the Eternal Sun.

THE vulture says the Paramhansa, soars high, but its heart is where the putrid carcass lies. So the carnal man may soar ever so high in imagination ; his hearts still grovels in the mire of impurity and filth.

THERE are three significant names in the later Vaishnava dispensation, which etymologically suggest the doctrine of Trinity. These are Adwaita, Chaitanya and Nityananda. The first means One without a second, or the Father ; Chaitanya means Wisdom or Reason or Logos ; Nityananda signifies Eternal Joy or the Comforter.

ACCORDING to the Yoga Vashishta heaven has four door-keepers, Peace, Wisdom, Contentment and Good Company. In other words no man entereth the kingdom of God unless he has mastered his propensities and thoroughly tranquillised his heart, attained true wisdom and contentment in the company of saints and believers.

IN the course of an animated conversation with our devotees, the Paramhansa of Dakhineswar lately expounded the Hindu doctrine of Trinity. He spoke of "Bhagaban," "Bhagavat" and "Bhakta" as three entities, yet one in essence,—the mysterious three in one. The first signifies the Godhead; the second, Scripture or Word; the third, Devotee or Saint.

THE Durga Pujah is drawing near. How glad we shall be to see this great national festival gradually spiritualized! When will our countrymen and countrywomen give up the goddess made of clay, and worship the Living Mother of the universe, the Goddess who brings Plenty and Wisdom with Her, and vanquishes and slays Evil? May India reject the shadow and take the substance!

IN invoking Indra, the Rig Veda thus prays:—"Lengthen my youth greatly and make me a Rishi obtaining a thousand benefits." The great annotator Sayanacharya explains the word Rishi to mean "atindria drashta," or the seer of supersensible realities. The English word seer may be considered

to be the best equivalent for the Sanskrit Rishi. He who sees God, sees heaven, and with the eye of faith perceives all transcendental realities is entitled to be honored with the title Rishi.

VAISHNAVISM deals more with the Father-side of Divinity; Shaktaism with the Mother-side. No Vaishnav would address the Lord as Mother. Yet in his scriptures we find the term applied to God, showing that the idea is natural and irrepressible. In the *Prîti Sandarbha* we find the following striking passage:—"O Thou Protector of this world and of this whole universe, Thou art the refuge of the world, Thou art mother, Thou art friend, Thou art Lord, Thou art father, Thou art the true teacher, Thou art our Supreme Deity. Thou art He in whose service we accomplished our object."

HOW European scholars can for a moment entertain the theory that the ideas of *sraddha* and *bhakti* are borrowed from Christianity is more than we can understand. These two words are so peculiar to Hinduism that we have often despaired of finding corresponding terms in Christian theology. The words that make the nearest approach to them are *faith* and *devotion* respectively. But even these do not fully denote the sentiments which the Sanskrit terms convey. Bhakti is not mere devotion; it combines faith, love, devotion and rapture. It has no parallel, we fear, in the lexicon of Western theologies.

IT is difficult to say whether the Vedantist or the Vaishnava goes higher in his ideas of salvation and communion. Each sect of course gives decided preference to its own creed. But as eclectics we judge both impartially, and reverently bow before the truth each has to teach. The Vedantist's heaven of final absorption is sublime. The Vaishnava's five stages of beatitude are beautiful and sweet. These are *Santi* or tranquil communion, *Dásya* or servitude, *Sakhya* or friendship, *Vátsalya* or filial affection, and lastly *Mádhurya* or tender and sweet love. There is not one among these which the modern Theist can ignore.

IN combating Dr. Lorinser's absurd theory that the Bhagvat-Gita borrows from the Bible, Dr. Muir observes:—"These sentiments and observations [in the Gita] are the natural expression of the feelings and experiences of universal humanity: and the higher and nobler portion of them cannot be regarded as peculiar to Christianity. It is my impression that the sentiments of humanity, mercy, forgiveness and unselfishness are more natural to the Indian than to the Greek and Roman authors." Professor Lassen holds that the ideas of the Brahmans regarding prayer and faith were not at all influenced by any acquaintance with Christianity. He is also of opinion that a belief in the incarnations of Vishnu existed three centuries before the Christian era, and his opinion is based upon what Megasthenes relates of the Indian Hercules.

THE young Brahmin having completed the career of a *Brahmachari* or bachelor marries and becomes a householder, *Grihastha.* The scriptures enjoin on him the performance of all domestic duties and especially the five *maha-yagnas*, or great acts of worship. These are, 1. the worship of the Supreme; 2. the worship of departed ancestors; 3. the worship of the gods; 4. the worship of all created beings by giving rice, grains, &c., to animals to devour; lastly, *manushya-yagna* or worship of men performed by hospitality to guests. These *maha-yagnas* embrace the whole round of man's obligations, duties to God, to man and to the inferior animals, and are calculated by regular daily exercise to keep alive faith in God and immortality and all the active virtues of social life.

MANY apparently are the Gods of the Rig Veda,—Varuna, Indra, Agni, Surya, Savitri, Mitra, and many others. Beneath this multiplicity of divinities there is a clear conception of unity, as will appear from such texts as the following:—"Sages name variously that which is but one: they call it Agni, Yama, Mátarisvan." "The wise in their hymns represent under many forms the well-winged deity, who is but one." "Agni becomes in the evening Varuna, and Mitra when rising in the morning. Becoming Savitri, he moves through the atmosphere, and becoming Indra, he burns along the middle of the sky." Pantheistic texts also occur here and there. As an instance, take the following:—"Aditi" is all the gods and the five classes of men."

IN the earlier Aryan faith the *Word* was feminine, and great honour was paid to Deity as Mother. Such is not the case with Christianity. The idea of Mother-God is "quite unknown to the old monotheistic severity of the Hebrew faith, as well as to the distinctly Christian, in its original form, which prefers the masculine alike in its name of God and its choice of Saviour. Only with latest heresy does God, as God, come to stand as 'Our Mother.' It is only in the later Kabbalistic theology of the Hebrews, subsequent to Greek and oriental influences on their faith that we find the first emanation of Deity conceived as the great Mother." But in India, so far back as the age of the Rig Veda, Saraswati was adored as the genius of art, literature, music and eloquence. She was in short Wisdom or the Logos. "Saraswati," says the Rig Veda, "enlightens all intellects." The gods made Ila the instructress of men. *Vach* or Speech is "the melodious Queen of the gods." Aditi is described as the Mother of the gods. In the Vedanta Kena Upanishad, Uma represents divine knowledge.

HINDUISM is a vast and mighty absorbent. Though extremely jealous as to its own purity and dignity, and intensely anxious to keep off impure admixtures, it is at the same time remarkably tolerant of heresy. The touch of the Mussulman, the shadow of the Yavana, it regards as an abomination. Yet the orthodox Hindu offers homage to the Pir, and tries to conciliate him. Buddha, an arch-heretic, the great, perhaps the greatest enemy of the Vedas and the Brahmins, can by no stretch of argument be proved friendly to Hinduism. Nay the ultimate fate of his system, its expulsion from India, remains on the

pages of history as an abiding proof of the Hindu's sworn enmity to Buddhism. Yet has Buddha been honored with an exalted seat in the Hindu Pantheon, being co-ordinated with the gods as the ninth incarnation of Vishnu. Already Christ too has been similarly honored as a prophet and a saint, if not as an incarnation. The time is coming, and does not seem very far, when Christ will be treated as an incarnation, and adored as such like other Avatars of Hinduism. This is no idle conjecture, no delusive prophecy. Tolerant and eclectic Hinduism will do unto Christ what it has done with other saints, and will absorb the leader of Christianity as it has absorbed the founders of other systems of religion. It is destined to do so, and in the fulness of time it shall be done. While lower Hinduism will thus make all prophets into gods and goddesses, its higher and purer spirit will pass through the New Dispensation into the life of Christ, making true Hinduism and true Christianity one thing in God.

FOUR centuries ago the Shaktas gave way before the Bhaktas. Chaitanya's army proved invincible, and carried all Bengal captive. Even to-day his gospel of love rules as a living force, though his followers have considerably declined both in faith and in morals. Just the reverse of this we find in England and other European countries. There the Shaktas are driving the Bhaktas out of the field. Look at the Huxleys, the Tyndalls and the Spencers of the day. What are they but Shaktas, worshippers of Shakti or Force? The only deity they adore, if they at all adore one, is the Prime Force of the universe. To it they offer dry homage. Surely then the scientists and materialists of the day are a sect

of Shakti-worshippers, who are chasing away the true Christian devotees who adore the God of Love. Alas! for European Vishnavas! They are retreating before the advancing millions of Western Shaktas. We sincerely trust, however, the discomfiture of devotion and Bhakti will be only for a time, and that a Chaitanya will yet arise in the West, crush the Shaktas, who only recognise Force as deity and are sunk in carnality and voluptuousness, and lead natures into the loving faith, spirituality, simplicity, and rapturous devotion of the Vaishnava.

THAT there is a great deal of unjustifiable pantheism in Hinduism no one will for a moment dispute. Yet are there certain redeeming features in Hindu pantheism which go far to show that it is not after all the horrid and unmixed evil it is so often represented to be. The *Bhagavat-Gita* treats of God as the Best of all things in creation, the essence, so to speak, of all that is true, good and beautiful. Take the following splendid lines, and say if there is anything sublimer in the religious literature of any other country:—"Among lights I am the sun; among mountains, Meru; among waters the ocean; among words the monosyllable Om; among forms of worship, silent worship; among letters, A; among seasons the spring; splendour itself, among things that shine; silence, among mysteries; the goodness of the good, the knowledge of the wise." That man has no goodness of his own, but all goodness is God's goodness and all wisdom His wisdom, is a truth upon which we have often expatiated. It is one of those deeper truths of Theism miscalled Pantheism, which few care to comprehend. The following Puranic lines are also too beautiful to be passed

over:—"As sound in tunes, as fruit in its flowers, as oil in sesame-seed, so God exists in the world, yet in such wise that He may be separated from it. He remains unchanged in all his works, just as the sun does, while flowers open and shut in its presence."

THE Vedas do not deprecate, or undervalue scholarship. On the contrary the religious student is extolled and honored in the most extravagant manner. The Rig Veda describes the Brahmacharin as one member of the Gods,—"Sa devánambhavati ekam angam." In other words the divinity student is a part of Divinity. In the Atharva Veda we have the following;—

> The áchárya, adopting him as a disciple, makes him a Brahmacharin even in the womb and supports him in the belly for three nights.
>
> When he is born the gods assemble to see him. In him the gods are joyful.
>
> The Brahmacharin generating divine science, having become an embryo in the womb of immortality, having become Indra, crushed the Asuras.

SAYS Kishna to Arjuna:—

"Rest assured, O son of Kunti! that they who worship me, shall never die. I am the pledge of their bliss.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contended, of subdued

passions and firm resolves, and whose mind is fixed on me alone.

He also is worthy of my love who neither rejoices nor finds fault; neither laments nor covets; and, being my servant, has forsaken both good and evil fortune.

He is my beloved who is the same in friendship and hatred in honor and dishonor, unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech and pleased with whatever cometh to pass; who owneth no particular home, and who is of steadfast mind.

They who seek this amrita [immortal food] of religion, even as I have said, and serve me faithfully, are dearest of all."

THE Hom and the Abhishek, or Baptism, represent respectively the two great truths embodied in those familiar Vedantic words which we have often used in our Service:—"Yodevognou yopsu:" "He who is in fire, He who is in water." Let us also turn to *Brihadaranyaka Upanishad* vi. 3. 32:—"Unto Janak the great Yagnavalkya gave this precept: O King, that One All-seeing God is present also in water."

IN Mahabharat, there is an excellent passage, which in liberality of spirit and catholicity of doctrine has never been surpassed, and which represents most faithfully the central idea of the New Dispensation. "That religion which is hostile to other religions is not true religion; it is false religion. That religion which is hostile to no religion is the

true religion." Is not the New Dispensation the only creed that is a friend to all creeds ?

IN the Hindu scriptures devotees are often metaphorically spoken of as fishes. As the fish lives in water, and dies as soon as it is taken out of it, so the loving devotee has no life except in the ocean of Divinity. We are greatly gratified to find that this idea has a parallel in the works of the Christian Fathers. The Greek word *ikhthus*, which means a fish, is applied to Christ, and Tertullian speaks of true believers as following his example. Referring to the Cainite heresy, the holy Father says : "But we, little fishes, after the example of our *Ikhthus* Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in that water. And so that most monstrous creature, who had no right to teach even sound doctrine, knew full well how to kill the little fishes, by taking them away from the water !"

"PHYSIOLATRY" is the name given by Professor Monier Williams to the religion of the Vedas. The Vedic poets, it is said, "worshipped those physical forces before which all nations, if guided solely by the light of nature, have in the early period of their life instinctively bowed down, and before which even the more civilized and enlightened have always been compelled to bend in awe and reverence, if not in adoration." The Vedas worshipped Force. And what is it that your Huxleys and Tyndalls worship to-day but Force ? The only difference is that whereas there was sincere and fervent devotion in Vedic theology, modern 'physiolatry' is undevout agnosticism.

IS the word 'Lakshmi' Puranic or does it occur in the Vedas? It is unquestionably a Vedic word. It is to be found in the Rig Veda, though not exactly in its modern acceptation. The Atharva Veda speaks of a plurality of Lakshmis, some good and some bad; some representing good fortune, others misfortune. We there read, "A hundred Lakshmis are born together with the body of a mortal at his birth. Of these we chase away hence the most unlucky. Do thou, Játavedas, retain for us those which are fortunate. May those Lakshmis which are auspicious rest here. "Those which are unlucky I destroy." It is difficult to determine how far these "hundred Lakshmis" were regarded as persons. They were more ideal than real, as appears from the above text. Modern Hindus believe in one Lakshmi, but they speak also of Alakshmi in the sense of ill-luck.

THIS is indeed the most valuable testimony we have yet come across. A learned Vedic Pandit, having read the sermons and discourses on the New Dispensation, writes to the minister to say that twenty-six years' study of the Veda and the Vedanta, in the great city of Benares, never gave him such delight as the perusal of these tracts. In every line, says he, is hid the Veda. "On careful perusal I find that every line is full of Vedic lore, and I felt tempted, as I read, to append marginal notes of these Vedic truths. I am now persuaded that the Supreme Dispenser is creating a new world." Our friends and coworkers will certainly welcome these cheering words.

DOES not the following text in Bhagavat confirm fully our most cherished though apparently mystical doctrine of the communion of saints ?

Yasyá asti bhaktirbhagabatya kinchaná
Sarvairgunai statra samásate surah.

"The devatas [or saints in heaven] dwell with all their excellencies in him who loves God with a lowly heart." Surely no one will be so foolish as to put a literal interpretation upon the above text and take it to mean the bodily transfer of saints from heaven to earth. The passage before us embodies a beautiful metaphor, and ought to be taken in a purely spiritual sense. It means that the devotee by loving God is able to assimilate and absorb all that is good and pure in the characters of departed saints through communion. In fact wherever the saints may be, every dovotee on earth may hold communion with them in the recesses of the heart, and gradually adopt their virtues. Sweet is the assurance which the Gospel of love gives to every devotee that if he humbly loves the Father all His heavenly saints will come and dwell in him and with him, each with his devotion and purity.

CURIOUS indeed is the account of the *Sweta-dwipa*, the "white island," or continent, in the Mahabharata. It tells us, [xii. 12702] that Maharshi Narada flew up into the sky and alighted on the top of Mount Meru ; and looking upwards the north-west, saw the great island, *Sweta-dwipa*, to the north of the Ocean of Milk, 22,000 Yojanas higher than Meru, inhabited by white men, without organs of sense, free from sin, with bodies of Adamant, umbrella-shaped heads, and a hundred lotus-feet ; who with their tongues continually and devoutly licked the universal-faced God of

sun-like brightness. These men are described as worshippers of one Deity, *Ekantinah*, monotheists. After paying homage to the white men, Narada invokes the Deity, who appears before him with a thousand eyes, a hundred heads, and a thousand feet, uttering the sacred syllable OM. Such a vision of the Deity even Brahma never obtained. This "white island" has suggested to certain European scholars the unfounded inference that the Hindus possessed a knowledge of Christianity so early as the age of the Mahabharata. Professor Weber says that "the Brahmins went by sea to Alexandria, or Asia Minor, at the period when early Christianity flourished and that on their return home they transferred the monotheistic doctrine, and certain legends connected with it to their own indigenous sage or hero Krishna Devakiputra, (son of Devaki the divine) who by his name reminded them of Christ, the son of divine virgin, and who had perhaps been previously worshipped as a god; substituting, however, for the Christian doctrines the philosophical principles of the Sankhya and Yoga schools; as the latter may, on the other hand, have influenced the formation of the Gnostic sects." This is a bold but exploded conjecture.

OTHER RELIGIONS.

APPRECIATION OF MAHOMET.

THE bigotry that praises its own creed only, and regards every other creed on earth as an unmixed abomination, is happily passing away, and men are beginning to feel that truth has no caste, no colour. To all Christendom Mahomet was a horror and the Koran a vile thing. But now a better spirit seems to prevail among thoughtful scholars in regard to Islam. In his valuable book entitled "Extract from the Koran," Sir William Muir gratefully acknowledges the truth "that the Koran abounds with arguments, drawn from nature and Providence, with a view to prove the existence of God as the Supreme Ruler, and enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Passages like these can hardly be obnoxious to the professors of any faith, and there is much in them that should be welcome to all. I still venture to think that the publication of these extracts will be beneficial. It may promote amongst us the knowledge of portions of the teaching of Mahomet, which are in themselves unobjectionable and often edifying. And it may also be useful, as affording a certain basis of agreement and common thought, for those who come into contact with the Moslem world." Such unequivocal testimony from so well-informed and learned an Arabic scholar as Sir William Muir cannot fail to be generally accepted as

unimpeachable. The last sentence strikes us most as indicating, though faintly, the line adopted by the New Dispensation. There is undoubtedly a scientific "basis of agreement" underlying creeds apparently so divergent as Christianity and Islam. Blessed are they who recognise this common basis!

MAHOMET'S TREATY.

THE following remarkable document was circulated last spring among the Ulema of the Ayhar. So we are told by a writer in the last number of the *Fortnightly Review*. Though he does not vouch for its authenticity, its sentiments are noble and breathe the highest order of the apostolical spirit. It purports to be a message of peace and a treaty of friendship, most conciliatory to the messengers of Christ, which even the most orthodox among them will no doubt honour, and which the highest apostles of God might envy.

"Covenant of God's Apostle, Mohammed, with the Christian people, their monks and their bishops."—(A.D. 625.)

"Mohammed, the Apostle of God, sent with a message of peace to all mankind, dictateth the words of this covenant, that the cause of God may be a written document between him and the people of Christ.

"He who keepeth this covenant, let him be called a true Moslem worthy of the religion of God, and he who departeth from it let him be called an enemy, be he king or subject, great or small.

"To this have I pledged myself: I will fence in their lands with my horsemen, and my footmen and my allies, throughout the world; and I will care for their safety and the safety of their temples, their churches, their oratories, and their convents and the places of their pilgrimage, wheresoever I shall find them, whether by the land or by the sea, in the east or in the west, on the mountain or in the plain, in the desert or in the city. There will I stand behind them that no harm shall reach them, and my followers shall keep them from evil. This is my covenant with them. I will exempt them in all matters wherein the Moslems are exempt. I command also that no one of their bishops be expelled

from his see, nor shall any Christian be forced from his religion, nor shall a monk be forced from his convent, nor a hermit from his cell. It is my will that none of their holy buildings be destroyed or taken from them for Mosques by my people or for their dwellings. Whosoever despiseth this command is guilty before God and despiseth the pledge of His Apostle. All monks and bishops, and the dependents of these, I declare exempt from tribute, except such as they shall of their free-will bring. Nor shall Christian merchants, doing business by sea, or diving for pearls, or working in the mines for gold, or silver, or jewels, even the wealthy and the mighty, pay more than twelve drachmas of yearly tribute. This, for such Christian merchants as shall live in Arabia ; but for travellers and strangers in the land, they are exempt. Likewise such as have lands and gardens bearing fruit and fields for corn, shall pay no more than it is in their power to bring

"And the people to whom I have placed my word shall not be required to fight for themselves. But the Moslems shall protect them, asking them neither for arms, nor rations, nor horses for the war, except such as each shall choose to bring. But if any shall bring money, or help the Moslems in war, it must be acknowledged them with thanks.

"And this is my command. No Moslem shall molest a follower of Christ, and if he dispute with him it shall be with good manners. And if a Christian do any man wrong it shall be a duty with Moslems to stay the avenger and make peace between them, paying the ransom if the wrong demand a ransom. And it is my wish that Christians should not be disregarded by my followers, for I have pledged my word unto them before God that they shall be as Moslems in my sight, sharing and partaking of all things with the rest. And in their marriages they shall not be troubled. No Moslem shall say to a Christian, 'Give me thy daughter,' nor take her unless he be willing. And if a Christian woman become a slave to a moslem he shall be bound by this covenant to leave her religion, nor shall he compel her to disobey her religious chiefs. This is the command of God, and whosoever shall deny it and disobey God shall hold him for a liar.

"The above was written in the presence of the undersigned persons, dictated by the Apostle of God, and written down by Mawiyeh Ibn Abu Sofian, on Monday, at the end of the fourth month, of the fourth year, of the Hejira, in Medina, peace be upon its Lord.

(Signed) "Abu Bekr Es Sadik.
"Omar Ibn El Khottub.
"Othman Ibn Affan.
"Ali Ibn Abu Taleb.

"And thirty-one other signatures.

"God be witness of what hath been said in this treaty. Praised be God the Lord of the Earth."

WAS MAHOMET A PROPHET?

WHY do Christian Missionaries abhor Mahomet? He was not perfect, we know. He had frailties and weaknesses, and yet he was surely a prophet, a prophet with a heavenly commission. He was "sent." He did not claim more than this. Errors and impurities never stood in the way of Jewish and Christian prophets being accepted and honored as such. Why then should we apply to Mahomet a severer test and scrutiny? Why should we not be as charitable in his case as we are to David? Let us recognise Mahomet's inspiration, let us honor him as a heaven-sent prophet, while we discountenance with God's light what is wrong and harmful in his teachings. Mahomet was not an enemy of God, for he has laid the foundation of the church of Allah, the one God, as none ever did before. Who among the prophets ever preached the doctrine of Divine Unity and denounced idolatry so vehemently as Mahomet? His fiery words, "there is no God but God" seem to us the death-knell of the world's hydra-headed idolatry. It becomes us to honour so true an apostle of Monotheism. Nor can we regard Mahomet as an enemy of Christ, for he is preparing the way of the son of God. Charity hopeth; it revileth not.

GOUTAMA'S SERMON ON FIRE.

THE excellent method adopted by the New Dispensation of spiritualizing popular rites and giving a new meaning and a living character to the Hom, Baptism and other ceremonies, is not, it appears, without a precedent in the practices of the Grand Man, the Buddha. A fire broke out while he was seated with his new

disciples, the Kasyapas, who had been fire-worshippers. Both these circumstances served as an occasion for a sermon in which Goutama spoke of the extinction of the fiery passions of the heart in the nectar of his teaching. The sermon is preserved in the Pitakas under the title "Aditta Pariyaya Sutta," or Sermon on the Lessons to be drawn from Fire. The following is from Rhys Davids:—

The Sutta affords an excellent example of the method so often adopted by Goutama of inculcating his new doctrines by putting a new meaning into the religious ceremonies of the time, or into the common occurrences of life. The new disciples, who had been worshippers of Agni, the sacred fire, were seated with Goutama on the Elephant Rock, near Gaya, with the beautiful valley of Rajagriha stretched out before them, when a fire broke out in the jungle on the opposite hill. Taking the fire as his text, the Teacher declared that so lang as men remained in ignorance they were, as it were, consumed by a fire—by the excitement produced within them by the action of external things. These things acted upon them through the five senses and the heart (which Goutama regarded as a sixth organ of sense). The eye, for instance, perceives objects: from this perception arises as an inward sensation, producing pleasure or pain. Sensations produce this misery and joy, because they supply fuel as it were, to the inward fires, concupiscence, anger, and ignorance, and the anxieties of birth, decay, and death. The same was declared to be the case with the sensations produced by each of the other senses. But those who follow the Buddha's scheme of inward self-control,—the four stages of the Path whose gate is purity and whose goal is love,—have become wise; the sensations from without no longer give fuel to the inward fire, since the fires of concupiscence, &c., have ceased to burn; true disciples are thus free from that craving thirst which is the origin of evil; the wisdom they have acquired will lead them on, sooner or later, to perfection; they are delivered from the miseries which would result from another birth; and even in this birth they no longer need the guidance of such laws as those of caste and ceremonies and sacrifice, for they have already reached far beyond them!

IT is really most striking that the idea of a mother-God is found where we least expected to find it. Laotze had scarcely any idea of a personal God. His was an "empty" deity, a mere abstraction. His *Taou*

is described as an "Unconditioned Being, which, as an abstraction too subtle for words, is the origin of heaven and earth, including god himself, and when capable of being expressed by name, is the Mother of all things." Human nature seems quite incapable of getting rid of the idea of a Divine Mother.

THE word Koran signifies *crying* or *reciting*, and is applied not only to the whole book but to any portion of it. The Koran is also called El-Furkan, 'The Distinguisher,' and El-Mushay, 'the Volume,' and El-Kitab, 'The Book.'

MAHOMET never claimed the power of working miracles, and was satisfied with a far humbler mission. When asked to attest his divine commission by some miraculous proof, he used to point to the Koran, a book revealed to "an ignorant and unlearned man," as the greatest of miracles.

THE Mahometans attach great importance to *muraqaba* or meditation and *zikr* or the repetition of the names of God. Zikr is of two kinds, one which is recited aloud, and the other performed with a low voice or mentally. The most common form of it is a recital of the ninety-nine names of God, and Mahomet is said to have promised those of his followers who recited them a sure entrance into paradise.

THERE is deep meaning in the Chinese scriptural text: "When a man commits a great fault, twelve years are deducted from his life; when he commits a slight fault, a hundred days."

STRANGE is the word *Taou*, and its meaning who can tell? Confucius used it in the sense of "the Way," which reminds us of "I am the way." Other meanings have also been attached to the term, such as the "Right Course of Conduct," "Intelligence," "Reason," and the "Word" or Logos. *Taou* has also been described as the "Abyss Mother." The doctrine of the ultimate return to *Taou* suggests the Buddhist Nirvana. We have thus in this one word a combination of Christian, Hindu and Buddhistic ideas.

THE Idea of God's triune nature is to be found even in the ancient Chinese scriptures. The first phrase of the fourteenth chapter of the *Taou-tih-king* has thus been translated:—"That which is as though it were visible, and yet cannot be seen, is called *Khi*; that which is audible and yet speaks not to the ears, is called *Hi*; that which is as though it were within one's reach, and yet cannot be touched, is called *Wei*." There are many passages, we are told, in this book, which "speak so clearly of triune God, that to any one reading this book it will be plain that the mistery of the holy Trinity was revealed to the Chinese more than five centuries before the coming of Jesus Christ."

THINGS which you ought not to do. Hear what the Taouist scriptures say:—

Don't desire the death of those to whom you owe money.

Don't calumniate the holy men and sages.

Don't conceal the virtues of others.

Don't break asunder marriages.

Don't harbour ill-feeling towards your instructors.

Don't let new things make you forget the old.

Don't seek to obtain any thing beyond the lot appointed you by heaven.

Don't love wine, nor abandon yourself to dissipation.

Don't treat with contempt the souls of your ancestors.

Don't be always boasting.

THE Buddhists too, it seems, observed the *Chaturmashya*, or four mohths' rest, like the Hindus. "Throughout his career, Gautama was in the habit of travelling about during most of the fine part of the year, teaching and preaching to the people; but during the four rainy months, from June to October he remained in one place, devoting himself more particularly to the instruction of his declared followers." This period was called *was*, from the SANSKRIT *varsha*, rain. Regarding the monks generally, we are told that during the fine weather they "often travelled from place to place as their Teacher did but during the rainy season they settled in one spot, in or near a town."

THE mutual duties of husbands and wives are thus briefly set forth in one of the Buddhist books :—

The husband should

1. Treat the wife with respect.
2. Treat her with kindness.
3. Be faithful to her.
4. Cause her to be honored by others.
5. Give her suitable ornaments and clothes.

The wife should

1. Order her household aright.
2. Be hospitable to kinsmen and friends.
3. Be a chaste wife.
4. Be a thrifty housekeeper.
5. Show skill and diligence in all she has to do.

MAHOMET'S ordinary food was dates and water or barley-bread; milk and honey were luxuries of which he was fond, but which he rarely allowed himself. The fare of the desert, we are told, seemed most congenial to him, even when he was sovereign of Arabia. It is said that after he was proclaimed "the messenger of God" by Gabriel, another voice came unto him, saying :—

O thou enrapped in thy mantle
Arise and warn !
And thy Lord,—magnify Him !
And thy raiment,—purify it !
And the abomination,—flee it !
And bestow not favors that thou mayest
receive again with increase,
And for thy Lord wait thou patiently.

THE following particulars regarding Mahomet's habits and character, related by his biographers, will no doubt be found interesting :—"He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded, whatever he did. 'Ten years,' said Anas, his servant, 'was I about the prophet, and he never said as much as *uff* to me.' He was very affectionate towards his family. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was 'what has come to him?—may his forehead be darkened with mud!' When asked to curse some one he replied, 'I have not been sent to curse, but to be a mercy to mankind.' He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself." He was passionately fond of perfumes. It is said Mahomet was "more modest than a vergin behind her curtain."

IF our brethren repair occasionally to hills or rural retreats for spiritual communion, their practice is quite in keeping with the teachings and example of the Grand Man, Gautama. He did not enjoin absolute retirement from the world. His asceticism was not selfish quietism. He sought solitude only for temporary discipline and self-control. "Gautama considered a lonely life in the forest to be the most conducive to self-conquest; but as he himself, after having lived apart from the world, spent his life from the commencement of his prophetic career among men, so from the first the lonely life was adopted only by the most earnest and that only for a time." Be ye free, ye worshippers of Mammon, ye adorers of industries, ye

slaves of the goose-quill, be ye free from the infatuation which keeps you always in the whrilpool of worldliness, and seek purity and communion in occasional retirement.

MISCELLANEOUS.

RELIGIOUS CONVERSATION.

WE ought to tell the world that our chief luxury, next to daily worship, is religious conversation. It is one of the greatest and most exciting pleasures of life. How miserable we would be without it ! With its attractions how sweet and enjoyable is life ! Such is the charm of conversation, that the soul is absorbed in it, and becomes quite self-forgetful. Hours roll away, and we take no note of time. We begin sometimes at 2 P.M., and go on, or rather we are carried on till evening ; we begin again at 8, and break up only because the clock reminds us it is past 1 A.M., and that therefore it is time for us to go to bed. Truly there is wine in religious conversation ; it gladdens and intoxicates the soul. And to those who drink largely and habitually this enlivening intoxicant, nothing is a more unwelcome intruder than a watch or a clock. To talk with our best friends on the riches of the Father's lovingkindness and the son's self-sacrifice is indeed one of the purest delights of our earthly life. Blessed are they who have such friends and who are privileged to partake of such joys ! The *Srimad-Bhagavat* says :—" those who sit in the company of devotees, and drink the nectar of godly conversation, sanctify their own impure hearts and obtain the lotus feet of God."

A SIGNIFICANT REQUEST.

A FACT has just been brought to our notice, which may give our readers some idea of the power and po-

pularity of our Church among the masses of the people in spite of its heterodoxy. A letter was received by the minister yesterday, signed by a number of orthodox Hindus, asking him to depute the sankirtan party to Narculdanga, in the suburbs, as cholera is raging there fearfully. It is a well-known fact that when there is an outbreak of cholera or any other disease of a virulent type, the Hindus have recourse to sankirtan in the streets for days and weeks, with a view to arrest its ravages. It often happens that the relief expected is fully or partially realised. The fact is that mental depression and a sort of panic prevails during the outbreak of such diseases, and the best means of preventing it is to divert the public mind and infuse into it confidence and courage by leading it to God. This is best achieved by street sankirtan, which causes religious enthusiasm, and makes it spread like wild fire among hundreds of the young and the old, men, women and children. In the present instance it was reported that the old style of Hari Sankirtan had been tried, but it did not prove effective, and it was therefore resolved to have recourse to our sankirtan. Can it be true that when death is at the door and is severely testing men's faith a body of Hindus should seriously contemplate honoring the flag of our Church and giving homage to the Lord of the New Dispensation, though only for the time, in preference to their own divinities? Ah! it is too true that when trial comes and takes off all captious spirit men feel that God is one and that they must seek the best and most devotional agency available to avert imminent danger, without bias or bigotry. Yes, the time is coming when not in this temple nor upon this mountain shall the people worship God, but in a new style altogether, in spirit and in truth, they shall glorify the national God Hari, the ancient Invisible Hari of the Vedanta, and chant hymns

unto His glory at home and in the streets. In the name of our ancient God we shall all be as one. May the blessing of the living God descend upon these men who are seeking our spiritual help amid their trials and difficulties !

OUR POLITICS.

WE do not care to dabble in politics. It is beyond our province. But so far as there is religion in politics we are bound to uphold and vindicate it. The earthly sovereign is God's representative, and must therefore have our allegiance and homage. We look upon Victoria as our Queen-Mother, and we are politically her children. She sits upon the throne as India's mother, guardian, and friend, protecting the lives and property of her million children, redressing their just grievances, and promoting their material and moral prosperity, and helping them to attain political and social manhood. She represents law, order and justice and is appointed by Providence to rule over us as a mother is appointed to look after her children. Therefore, we love her and honor her, and consider loyalty to be as sacred as filial obedience. A man who hates his sovereign is morally as culpable as he who abhors and maltreats his father or mother. Sedition is rebellion against the authority of God's representative, and therefore against God. It is not merely a political offence, but a sin against Providence. Disloyalty and infidelity are convertible terms, so thoroughly is the British Government in India identified with the saving economy of Providence. The Church of the New Dispensation, historically the result of England's rule in the East, religiously the effect of Western thought upon the

Indian mind, is profoundly thankful to Empress Victoria, more so than any other Church or section of the community. So long as we believe in the New Gospel we shall eschew disloyalty as a moral evil, involving treasonable ingratitude and a denial of God in History. The British Government may be weak and even vicious, yet it shall command our respect and allegiance so far as it is a divine force. This is our *principle* of loyalty. We cherish also the warmest *feelings* of loyalty towards the person of our sovereign. We love our Queen as our Mother.

DANGER AHEAD !

THE seaman on the watch cries at dead of night "Danger ahead," and thereupon the Captain gives immediate warning to all officers on duty. To be forewarned is to be fore-armed. If the timely caution is neglected the vessel goes down with a hundred precious lives. If it is acted upon, a sad catastrophe is easily averted. It does not require any extraordinary stretch of prophetic power to foretell that a great disaster is before us, and that it is sure to overtake Native society if steps are not taken to guard against it. We are really afraid Satan is coming to our country in the shape of unchastity, and great shall be the ruin of youth. Hinduism, whatever its faults, prized chastity as a precious treasure, and always kept it well protected. Caste, though pernicious in a great measure, has always visited the reckless libertine and the immoral woman with social infamy, and preserved jealously the sanctity of Hindu homes. But now dire scepticism rides rampant in the land, and teaches men to laugh at God and morality. The educated classes have been freed from superstition and caste on the

one hand and the obligations of religion on the other. In such a state of things there is an alarming lack of wholesome control, and it is easy to anticipate how young men and women will fare amid such unbridled license and recklessness. Do we speak of anticipation? Nay, actual facts have already occurred which prove that not a few have been led away and ruined, and that these offenders against social morals scatter their evil influence far and wide. We need not say more. What has transpired excites and justifies the worst fears. Those who are trying the dangerous experiment of female emancipation in these days of scepticism and carnality, had better be warned in time. To all devout Hindus and to all Christian men and women in this country our humble prayer is, that they should do all in their power to prevent the indiscriminate commingling of the sexes. Zenana seclusion, as it is, cannot and should not continue long. It is an evil, and all right-thinking men must proscribe it as such. To immure woman in a cell, where neither the physical nor the moral light of heaven can enter, and where she is doomed to spiritual slavery and wretchedness, is an unpardonable invasion of human liberty, against which both religion and civilization protest. Give the Indian woman freedom. But let it be moral freedom; not license to do evil and go into paths of temptation and carnality, but freedom to serve God and do that which is right and proper. Public opinion will stamp the brand of infamy upon the forehead of every pleasure-loving youth who in the feverish heat of carnal excitement or mere frivolity, hurries and unwary damsel into a circle of tipsy and voluptuous youths, who indulge in mirth and revelry calculated to vitiate her mind and weaken her moral sense. Such an experiment must be disastrous, for India is not now a Hindu country, nor is it a Christian country. Woman has no protection here.

Let her then place herself under God's protection, that He may guide her into social and moral purity. We honour true gallantry, which protects the weaker sex from danger and ruin. But we hate those cowardly men who in the name of gentlemen and under the pretext of emancipating woman, brutally victimize her unsuspecting mind, and undermine social morals by making the young of both sexes more carnal than they are. A flood of dissipation, fornication and adultery, sensuality and lewdness is imminent. Half a century hence—a scene of wild voluptuousness and immorality! Heaven avert the catastrophe! Ye patriots and philanthropists, save us from the impending danger. Protect woman's chastity, and God will bless you.

DISGUISED ASCETICISM.

THERE is a strong desire among us to let people know our good deeds. We are sorry if our contribution to the famine fund has not been gazetted. If we have founded a school or erected a charitable hospital we are intensely anxious that people should know it, and give us credit for it. It is discouraging to learn that our fasting and vigils have not been noticed in newspapers. This wicked spirit of self-seeking and vainglorioousness ought to be put down. If we are charitable let not the left hand know what the right hand doeth. If we fast let us anoint the head and wash the face, that we may not appear unto men to fast. These are excellent precepts of Christ; they reveal the highest wisdom. They enjoin apparently a sort of hypocrisy and double-dealing. The hypocrisy of the world conceals wickedness and impurity under the guise of outward sanctity; it makes the sinner look like a saint. The hypocrisy of Christ and of

every true child of God hides sanctity under the cloak of worldliness and makes the saint appear as if there is no saintliness in him. Both are attempts to conceal the true self ; the one hides iniquity that the world may give praise ; the other hides virtue in order that the public may withhold praise. In the one we see self-seeking ; in the other self-denial. How easy is it to purchase esteem ! If one of our brethren puts on the ascetics *gairic*, he is belauded as a second Buddha ; if another goes through the streets singing God's name, lo ! he is Chaitanya in the nineteenth century. The best way to keep aloof from such false praise is to put on boots while using the *gairic*, and to let the world know that these street singers often use the rich man's dress and dine with Europeans when necessary. If you are really poor for truth's sake, let there be in your house such things as may lead people to taunt you as a rich ascetic. If you fast, take only one boiled patato or half an ounce of water in the course of the day, only that you may not appear to others to have wholly fasted. When you have vigils, sleep for at least half an hour, that people may not give you credit for austerity. If it is considered meritorious to cook your own food, eat occasionally such things as are cooked by others, that you may have no merit in the estimation of others. If people say you are lowly, and that you always mix with the poor, you should now and then move in aristocratic circles. If the world has given you credit for asceticism, show that you walk like a worldly man and look into your worldly affairs. If you suffer bodily pain or mental agony, do not excite pity by looking sad. Cultivate asceticism and holiness in secret that the Lord who seeth in secret may reward thee.

RAM MOHUN ROY'S VIEWS.

THE following passage, extracted from a private letter of Rajah Ram Mohun Roy, dated January 18, 1828, will be read with interest:—

"I agree with you that in point of vices the Hindus are not worse than the generality of Christians in Europe and America; but I regret to say that the present system of religion adhered to by the Hindus is not well calculated to promote their political interest. The distinction of castes, introducing innumerable divisions and sub-divisions among them has entirely deprived them of patriotic feeling, and the multitude of religious rites and ceremonies and the laws of purification have totally disqualified them from undertaking any difficult enterprises. In consideration of these evils, it is, I think, necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort.

"I fully agree with you that there is nothing so sublime as the precepts taught by Christ, and that there is nothing equal to the simple doctrines he inculcated. I however regret that the former should be so much disregarded by the generality of his followers and the latter should be totally perverted by them: but as the spirit of inquiry is daily increasing and efforts to improve the human heart and understanding are made in different parts of the world, a change for the better may, I hope, be effected sooner or later."

RULES OF FORGIVENESS.

WE are apt to leave our doctrines and beliefs where our books are. We treat our God as a theory

and our religion as a book, and we forget both when the season of action comes. We read our moral code and ponder on it for a few minutes, and then leave it on the book shelf. Is not truth for practice and the moral law for action? We know we ought to forgive, but do we practically forgive our foes? Why do we not frame a few practical rules of forgiveness, and act on them? Why do we not draw up a scale of forgiving courtesies to be offered in return for different forms and grades of enmity? Let our friends try the subjoined scale till a better one is found:—

Enmity—If one smites you on your right cheek,
Forgiveness—Turn to him the other also.
En—Should any one speak or write against you continually,
For—Perfect silence.
En—Should he pride himself upon having written a most damaging scandal,
For—Do your best to circulate and give it publicity.
En—If your enemy has taken a bit of your land,
For—Give him another bit.
En—If he has kicked you,
For—Tell him you regret he has hurt his own feet.
En—If your reputation has been assailed,
For—Send the offender the best fruits of the season.
En—Should the present irritate him and excite him to calumniate your wife and children,
For—Send him clothes and sweetmeats and toys for his wife and children.
En—If a lecturer attacks you publicly,
For—Propose a vote of thanks.
En—When your worst foe is in distress,
For—Send him quietly a cheque or a currency note.
En—When the whole city is ringing with the loudest invectives against your character,
For—Smile complacently.

En—If your enemies call you a swindler, a rogue, a deceiver, a robber,

For—Kiss the ground which they have touched with their feet.

En—When you see that the enemy is desperate and very angry,

For—Weep before the Lord and ask Him to bless the enemy so that anger may no longer burn his soul in hell-fire.

En—When the enemy exults and rejoices that he has tormented you for ten years continually in public papers,

For—Say you are very sorry for the trouble for you have never read those papers.

En—When the enemy has repeatedly stabbed your reputation and tried to injure your popularity,

For—Call your friends together by the thousand and thank God for your prospering cause.

En—If the enemy still continues to be hostile,

For—Pray and pray, pray for him continually.

En—If he hates the New Dispensation,

For—Pray to God that the enemy may accept it and join the believers.

En—If a whole body of antagonists continue to persecute you,

For—Say to the Father, bless them for they know not what they do.

En—If the whole country is against you,

For—Go about continually singing the name of the Lord so that all may eventually come to Him.

THE HEAVENLY MOMENT AND THE INFERNAL HOUR.

DO not trust the hour or the year. Build what you have to build upon the moment. The moment achieves salvation; the hour defeats it. The Holy Ghost works instantaneously, not by degrees. The light from above comes at once. The fetters of sin are knocked off in an instant. The hour seems larger and more influential, sixty times more potent than the minute. But the reverse of this is true. The hour does not possess even one-sixtieth part of the might and force of a minute. The day is three hundred and sixty-five times more potent than the year. The intensity of spiritual force is in inverse ratio to duration. The longer the time the feebler the force. The moment represents the maximum force of heaven. The Divine power that sanctifies and saves is concentrated in a second. Conversion is like annihilation by artillery,—flash, roar, explosion, all in a minute. Down comes the ball, and the foe is crushed to atoms instantaneously. So comes the Holy Spirit from heaven and crushes sin, and sanctifies the sinner in an instant. Divinity hates delay, and is most economical and earnest in regard to time. All the operations of the Spirit are wonderfully rapid, and defy observation. The law of God is inexorable and immutable in this matter. Whatever is good is done instantly. Faith, love, enthusiasm, joy, hope, purity, all these grow and appear at once, in a moment, in the natural condition of the soul. It is wrong to suppose that these grow slowly and gradually, and are the product of long processes of deliberation or habitual exercise. The spiritual experiences of the world testify to the truth that men either believe in God and love Him at once or not at all. True faith springs outright, and is the outcome of a moment. The perception of God too is

instantaneous, like physical perception. The eye sees an object all at once; the time it takes is incalculably brief. Who can tell how long we look on before we see. To open the eye is to see. There is hardly any conceivable interval. So is it when we hear or touch or smell or taste. The senses work instantly. The soul's senses likewise work with lightning speed. Here is God, we see Him immediately. He speaks, and we hear His voice as soon as it reaches the ear of conscience. Is there a temptation to be overcome? It must be done in an instant. Witness Christ. It took him a moment to utter those words "get-thee-behind-me-Satan," and in a moment Satan was gone. If we wish to rejoice in the name of God, we must rejoice directly we hear that holy and sweet name. The very sight of beauty must awaken love and joy; if it fails we may look on for years, we shall experience no love, no joy till the blessed moment of immediate realization comes. It is a fatal delusion to wait. Delay is not only dangerous but deadly. What we have to do must be done at once at the blessed moment of Divine grace, and not left to the infernal calculations and the dilatory processes of the hour or the year.

PRAYER FOR OUR CHILDREN.

THE present generation, Thou hast placed under Thy safe-keeping, O God, and unto its varied wants and necessities Thou art ministering like a kind father and a tender mother. Thy richest mercies Thou art showering unsparingly upon us. Many are Thy testimonies which Thou hast vouchsafed unto us, and we feel exceedingly thankful and joyful. Sometimes it has seemed to us that Thy lovingkindness unto us exceeds beyond measure the ordinary outpourings of

Thy general Providence. We live under Thy special providential care and leading, and we have tasted Thy mercies as few else have. Thou hast purchased our hearts with the price of Thy special grace. Good Father, Thou hast been very good and kind to us. Wilt Thou not be kind to our children and our children's children? The next generation is in need of Thy paternal care and maternal solicitude. What will be the lot of our children? Will they not share with us the heavenly joys and blessings Thou hast so freely given unto us? Wilt Thou not plunge them into that deep sea of rapturous communion into which we have been thrown? Will not that fire of inspiration and enthusiasm kindle their souls which has quickened us so marvellously? Or will the sea gradually ebb away and the fire cool down before their time comes? Will the age of apostolical enthusiasm be over and be succeeded in their time by a cold, calculating system of rationalism, destitute of faith and fervor? Will the children and grandchildren of Theists be miserable deists? Shall we in our old age rejoice to see around us our beloved children join their parents in celebrating the festivities of the Lord and extending His holy kingdom; or shall we be distressed to see them sink into lethargy, worldliness, scepticism and indifferentism? Will they be the burden of our hearts or the joy of our souls? Father, we are anxious, most intensely anxious, that our children may be partakers of the beatitude of the New Dispensation, and that they may worthily carry on the good work the present generation has commenced under Thy guidance and inspiration. Grant, Merciful and Beloved Father, that this our cherished desire may be gratified. Lord, make our children worthy of Thy Dispensation.

NEW SOCIAL CODE.

THE New Dispensation renders a new social code indispensable and inevitable. Faith must reach the solid ground of life, or it cannot stand. If we have reformed our ideas and feelings must we not reform our domestic and social life? If the light of a new faith has entered the chambers of the heart, surely it will burst upon all the affairs of our daily life, and upon all the varied relationships and obligations of our social existence. All over India, men and women, the young and the old are being leavened, consciously or unconsciously, with the high and broad principles of the New Gospel. Soon will these persons with new ideas rise to demand,—if they have not already demanded,—new rules of life in keeping with those ideas. A new code of social rules is thus the demand of the age. If not detailed laws and by-laws, at least the general and fundamental principles of social purity and happiness, the emancipated and spiritualized India of the New Dispensation most urgently demands. Who can be deaf to the cry? If the code in demand is not forthcoming, the romance of the present Dispensation will evaporate after a time as a shadowy beauty, and pass away as the baseless fabric of a vision. Mere theology may shine and burn for a while, but it cannot last. Nor is it likely to spread or find favour. A new system of eclecticism, made up of the truths and principles of all religions, may shine like yonder rainbow in the high heavens, but men will not trust it if it is wanting in reality. Life alone can recommend a creed to the acceptance of mankind. Is the Gospel of the New Dispensation a mere combination of theologies, or is it eclectic truth exemplified in eclectic life? Surely the light vouchsafed by the Lord unto this nation is the light of life as well as doctrine. It is not merely the union of Hinduism and Christianity and

Buddhism; it is also the union in life of Jesus and Chaitanya, of Goutama and Moses,—of yoga and bhakti, conscience and wisdom and love. In our understanding the *lights* of all ages, and in our character the *lives* of the saints of all ages shall be amalgamated in a beautiful synthesis. The man of the New Dispensation must mould his daily life, perform all social and domestic ceremonies in his house, such as marriage &c., and regulate his dealings with his wife and children, his parents and brothers and sisters, his masters and servants, according to a definite social code, in which the examples of all saints and prophets shall be duly harmonized. Such a code let us ask the Lord to give us. The fundamental principles of social morals which ought to guide us we shall endeavour to discuss with the aid of His light.

RAM MOHUN ROY'S LETTER TO LORD WILLIAM BENTINCK.

THE following letter of Rajah Ram Mohun Roy addressed to Lord William Bentinck will be read with interest:—

To the Right Hon'ble Lord William Cavendish Bentinck.

My Lord,—From the kindness I have so often experienced from your Lordship I trust to be pardoned for my present intrusion in a matter solely concerning myself but in which your Lordship's condescension has induced me to pursuade myself that you are pleased to take some interest. Having at length surmounted all the obstacles of a domestic nature that have hitherto opposed my long-cherished intention of visiting England, I am now resolved to proceed to that land of liberty by one of the vessels that will sail in

November, and from a due regard to the purport of the late Mr. Secretary Stirling's letter of 15th January last and other consideration, I have determined not to appear there as the Envoy of His Majesty Ukbar the Second, but as a private individual. I am satisfied that in thus divesting myself of all public character my zealous services in behalf of His Majesty need not be abated. I even trust that their chance of success may be improved by being thus exempted from all jealousy of a political nature to which they might by misapprehension be subjected. As public report has fixed an early day in October for your Lordship's departure to examine personally into the condition of the inhabitants of the Upper Provinces, I take the occasion as the last that may offer in this country for the expression of my sincere wishes for your Lordship's success in all your philanthropic designs for the improvement and benefit of my countrymen. I need not add that any commands for England with which your Lordship may honour me shall receive from me the most respectful attention, and I beg to subscribe myself your Lordship's most humble and grateful servant,

(Sd.) RAM MOHUN ROY,
September 29th, 1831.

COWARDICE.

HUMAN society hates and shuns the coward. He is considered to be despicably mean, and his company is loathsome. The very word 'coward' grates on the ear, and is repulsive by reason of its associations. There is something foul and filthy in it. To say of a man that he is a coward is to brand him as an unclean outcast, unfit for association with respectable people.

It is not merely the religious few, but even the millions who form secular society execrate such a character. If the coward is so hateful, let us see what it is that makes him ignoble and ugly. What is it that makes men shun the coward all the world over? Want of magnanimity, the spirit of mean vengeance and vindictiveness, selfishness, vanity, conceit, these constitute that foul commodity called cowardice in which little minds so freely indulge. The man who is not noble or generous enough to forgive, but cherishes always petty spite against his enemy is a coward. Who is there on earth so degraded and vile, so thoroughly destitute of the noble sallies of generosity and love and all that elevates and exalts humanity, as the little vengeful and venomous reptile that crawls and creeps on the ground below? Yes, it is the unforgiving coward sworn to harass, persecute and destroy his foe who is a snake in the grass. Pity the poor thing! A man who has not the courage to forgive, and is always bent on mischief like the sly fox, deserves pity for his meanness; while the generous soul that complacently forgives all transgressions and wickednesses is on the part of the neighbour, and hugs the persecutor to his loving heart is a noble and magnanimous being, before whom the world prostrates itself with deep esteem and reverence. And why is the unforgiving vindictive reptile-man so universally hated? Because in God's Kingdom such a creature is simply intolerable. The Lord wishes that all His children should learn of Him to love and forgive their offenders and put down cowardly mean revenge by strong public opinion. Let us then by stern reproof and indignant protests, and with Divine help, educate the mean little reptile into forgiving and divine manhood.

NOVEL-READING.

THE world will have novel-reading. It is a luxury which it cannot dispense with. Fiction is the world's joy and delight, and few there are who would renounce it though we might protest against it ever so vehemently. A good novel, a delicious tale, a sweet book of fiction makes men's mouths water, and woe be unto those who try to put down novel-reading! But if the carnally-minded millions will have their fascinating and fatal love stories, the spiritually-minded surely require a higher standard of reading. More solid and wholesome food becomes the souls of those who love the Lord. Ministers, missionaries, preachers, devotees and all those who care more for the interests of the soul ought to keep aloof from novel-reading. We do not look upon such reading as a sin. It is not in itself venomous or demoralizing. None will deny that there are many good books in this class of literature, and many which have a decidedly moral tone and tendency. But barring these exceptional volumes, novels as a rule are calculated to vitiate and corrupt the young. Therefore our counsel to religious men is that, upon the sacred principle of eschewing whatsoever causeth thy brother to stumble, they should wholly abstain from novel-reading. If we give up wine and meat for the benefit of our weaker brethren, why shall we not set our faces against this admitted evil, which is feeding and nourishing so mightily the carnal propensities and lustful imagination of gay and thoughtless youths? If you have read half a dozen novels, that is enough. The habit of novel-reading is an evil which must not be tolerated; while the pleasure of the thing is so carnal that we must shun it as poison. Let us treat it as a matter of sacrifice, renouncing a questionable pleasure for the world's redemption.

FORGIVENESS AND CHASTISEMENT.

THE New Dispensation has multitudinous foes here as well as in other parts of the world. And this owing to no fault of the Dispensation, but only to the absence of faith and purity on the part of its enemies. It giveth no offence; it quarreleth not. Yet they hate and revile it, and oppose its progress with the vindictiveness of sworn opponents. Only because they do not believe and pray and live as it ordains. If they do not believe in Christ, if they deny Providence, or if they drink too much wine, and love dissipation and debauchery, they must needs be hostile to God's Dispensation, whether we say a word against them or not. The world is at enmity with God. Men of weak faith and bad morals have always warred with heaven, and will always do so. We do not look upon any particular community or sect as our enemies, but only vile men and infidels, though they be of our own household. For each sect is our friend so far as it loves God and serves man. Every Church represents a truth and an idea, and serves God and His New Church as an auxiliary. So far therefore as our Church is concerned, it cherishes no feeling of enmity. On the contrary it is unsectarian and tolerant. If we speak of our antagonists we mean only God's enemies, namely those who are sceptical and immoral. We mean no sect or class of men, but the scattered enemies of God, who, though they may profess to be Brahmos, are only Rationalists and Free Thinkers who blaspheme and scoff and lead immoral lives. Thank God, these men cannot form an organized body, and always roam in the frontier of churches, reviling Providence and morality. We say emphatically the Dispensation treats no believer or good man as an enemy on personal or sectarian grounds. Its only foes are those who hate it because of their own infidelity and sensu-

ality. Will our holy Church revile and resent as the sectarians do? God forbid! Men of our Church have often been unjustly charged with malice and vindictiveness. How can this be? How can those who believe in the New Dispensation and have been baptized into Christ's forgiving love, be resentful? If such men are really to be found among us we disown them. We disown and repudiate all those who are not generous enough to forgive their personal enemies. Let not men, however, misconstrue remonstrance into uncharitableness. How Jesus dealt with the money-changers in the temple we all know. And yet Jesus was the Prince of Peace and the Apostle of Forgiveness. If scepticism, infidelity or carnality impedes the advancement of our Church, if we see men inside or outside the temple dishonoring the Lord by their defiant corruptions of doctrine or practice, we are bound to remonstrate, Jesus-like. There is a great deal of unbelief and impurity in our midst, and no section of God's Church is wholly free from the plague, though among confirmed infidels and sensualists only it rages fearfully. To remove the plague, however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The New Dispensation must chastise and heal all its enemies, of whatever class, and by administering strong medicines make them clean. This is not personal resentment, but healing and correction. He who does not ply this healing art, under God, is one of the worst foes of society and an opponent of the New Dispensation. Burn up every paper that breathes resentment as so much anti-Dispensation trash. Destroy also the entire literature of spurious toleration which flirts with infidelity and corruption, for it too is an enemy of God and man and of the present Dispensation.

NEW SOCIAL CODE.—II.

MARRIAGE.

NOW let us speak concerning marriage. It is a divine ordinance and a sacred covenant. It is the bond whereby the High Priest binds two souls in blessed fellowship for temporal and spiritual welfare. It is not carnal intimacy, for even the brutes have that. It is the union of soul to soul. It is not every one that ought to marry. Only he or she whom the Lord draws to the hymeneal altar. Let him marry who knows what true marriage is, and is able to undertake the serious responsibilities of married life. There is such a thing as a *call to marriage*, and every one who is true to nature can realize it in his or her life in the fulness of time. When the body and the mind and the heart attain a certain stage of development in which they naturally and eagerly seek a partner in life, then comes the season of marriage. Marriageable 'age' means nothing else. The year, month and day are but fiction, the physical and moral development marks the true age, which differs in different persons and races. Ask nature, ask your constitution and the Divinity that dwelleth therein, whether you ought to marry now, and you will have the correct answer. Be sure you have attained the marriageable age before you marry. The still small voice within will guide you aright with unerring certainty. Let not every body be in a hurry to marry, thinking it to be a mere pleasure or a profitable trade. Think seriously and long if you are able and privileged to marry. Those who have no resources, no friends or means or agencies whereby to support two souls, those who are suffering from serious and incurable diseases, those who are too young or too old, those who have sold themselves completely to the Lord and to His Church, those who have once gone through the

married estate, and are now elderly widowers or widows, such persons ought to think seriously before they marry. They had better not. It is not wrong for a widower or a widow to marry again. They may marry again and again, as often as they lose their wives or husbands. But they had better not, unless they are quite young. The sorrowful widow had better accept the Lord as her husband, and seek happiness in Him. Let there not be too much marriage. Let it not be said of men and women that they are too carnally inclined, and are ready to marry even a tenth time. It is good to marry, but it is better to abstain, where the Lord so enjoins in exceptional cases. Where men cannot contain let them marry, that they may avoid uncleanness. Let the weak-minded never prefer sensuality and sin to marriage. Matrimony is a duty, yea a solemn necessity, with those who have not strength enough to resist temptation, and are defiled with carnal thoughts. Let such persons marry, for chastity must be preserved at any cost. We must, however, admire him most who is able to accept the vow of celibacy, for the sake of the Lord, in spite of the temptations of the world.

LESSONS GATHERED.

THAT beloved child of God, and child-like, the Paramhansa of Dakhineshwar, honored the minister's Asram with another visit, on Tuesday last, and, as usual, spoke wisdom and love, sang and danced with joy. Rich and varied were the illustrations which he used. Some of these we shall cite for the reader's benefit. (1) The young lady in the house is kept employed in all manner of household drudgery from morning till night, and has no rest. When she is

about to become a mother she is gradually relieved of all work, and is allowed to remain quiet. When the child is born, she not only manifests a distaste for work, but she day and night does little besides caressing and kissing the little baby, and finds happiness in it alone. So the soul works and seeks salvation in work. But as soon as it becomes fruitful it gives up all outward work. When true wisdom is born, there is an end to the religion of dry work, and the soul rejoices in wisdom, the fruit of all spiritual culture. (2) The hidden magnet in the depths of the sea suddenly loosens all the iron nails and screws of the vessel, and at once it breaks into pieces and is lost. So by true wisdom the bonds and chains of the vessel of life, selfishness, pride, lust, anger &c., are instantaneously cut, and the solid mass so well fastened melts away in Divine love and resignation. (3) *Ego* is no substance It is only coating over coating, like onion. Remove the coats one after another, and you see nothing is left. So by stripping humanity of its outer and inner coat you find nothing left of man. What remains is Divinity. By unfolding self I find Him. (4) All, all is Narayan or Divinity, said the Guru to the disciple, and the latter blindly accepted the doctrine. A big elephant led by its *mahut* or driver was passing through the streets; the disciple happening to come in the way, the driver warned him to move, but in spite of repeated warnings he persisted in standing unmoved where he was. At last the huge animal moved on, took the man by the trunk, and flung him away. He was bruised and hurt, and he argued within himself,—"How can this be? I am Narayan, the elephant too is Narayan. How can the two clash? Why should I come to grief by following the Narayan in me? Let me go to my Guru." On his representing fully what had happened, the Guru remarked,—"You must remember, as I said to you, that

all is Narayan. Self-Narayan and Elephant-Narayan, you do well to acknowledge, but why deny the Mahut-Narayan? Did he not dissuade you and give you timely warning? You have come to grief because you disregarded his warning."

NAUTCH GIRL.

THAT hideous woman dances, and she smiles as she dances! And she casts furtive glances! Apparently a sweet damsel, a charming figure. But beneath that beautiful exterior dwels—what? infernal ferocity. Hell is in her eyes. In her breast is a vast ocean of poison. Round her comely waist dwell the furies of hell. Her hands are brandishing unseen daggers, ever ready to strike unwary or wilful victims that fall in her way. Her blandishments are India's ruin. Alas! her smile is India's death. Such is the Nautch Girl of the East. How many thousands, young and old, has she destroyed! How many millions will she yet tempt and annihilate! Horrible mystery of immediate destruction! Infernal machine that crushes the victim in a moment! See, hear and touch,—and you perish. The spell of death is upon you, and you are no more. Ferocious tigress, thou suckest the life-blood of living victims. Thou givest thy prey no time to escape. He is already dead and gone upon whom thou hast cast thy venomous glance. Thou breathest death and damnation. None, none is safe before thee unless grace Divine saves man. Therefore, we say to all young men and old men, to all bachelors and married men and widowers, run, run away at once from this demon that is ever and anon vomiting hell-fire. Seek safety in flight. Say, 'Lord save us,' and run, and hide yourself behind the Good Shepherd, or

the tigress will crush your bones. There the infamous woman is coming. The Puja season is her season. The Hindu devotee invokes his goddess to descend from heaven, while the Hindu libertine conjures up the demoness from below. Now is her jolly time. She breathes, and a virulent epidemic of disease and death, of sensuality and sin fills the land. Her work of destruction during these days of annual holiday amusements is something appalling. Havoc, desolation, debauchery, drunkenness, scandal, domestic unhappiness, misery and death will open their flood-gates, and deluge the land. Lo! she comes in her gorgeous dress, to dance before gay Young Bengal. There she goes, abomination itself. Vile and loathsome beast avaunt! Let it not be said this nautch is an innocent and respectable entertainment. Innocent forsooth! it sends the fire of lasciviousness all through the land. And respectable!—it brings an unclean and infamous courtezan, a public prostitute into the mansions of patronizing millionaires. Even if *you* are not likely to be victimized, for the sake of your weaker brother, —lest you should cause him to stumble—wholly discountenance this iniquitous custom of prostitute dance. Away with it altogether. Vile impersonation of shameless libidinousness, offensive obscenity, and dirty debauchery, away. Young India, summon Christ-spirit, and say unto this foul tempter, "get thee behind me, Satan."

WILL YOU PRAY FOR US?

DO. Give us the benefit of your prayers, your incessant and earnest prayers. We need hardly say we stand in need of such aid. Nor need we add we count such aid most valuable. Of course we are humbly

striving to do what lies in our power to gather wisdom, purity and joy, and we are daily offering our heart's prayers to God Almighty for our salvation. But such prayers and efforts on our part must be supplemented by the intercessory prayers of our friends, and of all those who love us or are otherwise interested in our welfare. If a hundred devout souls constantly offer prayers to God on our behalf, will they not, or rather the answers they bring from heaven, have the effect of a tremendous mountain battery in crushing the enemies of God within us? One good prayer, one word of sincere supplication on behalf of our sin-laden souls, one single drop of sympathetic tear shed before the mercy-seat for our poor souls, is worth more than rubies and pearls. Thrice-blessed benefactor he who compassionately gives such a treasure to enrich us. Let us have it then, for we are really poor, very poor indeed. We need light, for we are still in the dark about many things. Truth we have, thank God, the glorious truth of the New Dispensation. But more light from heaven, more revelation, we crave. Will not our friends beseech the Lord to vouchsafe unto us in fuller measure the riches of His wisdom? We need strength too. We are extremely weak, and are not able to stand in the face of the strong temptations of the world. Will not those who have pity for the blind, the lame, the infirm, and the decrepit, say a good word to our good God that He may make us stronger than we are. Above all we need purity and righteousness, and we shall be under lasting obligations to our friends if they will help us in this matter. Assuredly he is our best friend and our truest benefactor who helps us to be purer and holier. Brothers and sisters, do kindly remember us sinners in your daily or weekly prayers, and ask your Father and our Father to cleanse our hearts thoroughly. We are thankful to those who have, from time to

time, prayed for our welfare, for to their supplication we owe much of the progress that we have already made. Shall we not thank them for the many truths and ideas, the sweet sentiments and affections that have lately come pouring into our souls in response to their sincere entreaties before the gate of heaven? The more we receive the more grateful we shall be to those who help us.

TO THE PORTRAIT OF RAM MOHUN ROY IN THE ALBERT HALL.

NOBLE countenance! Beaming eyes! O thou illustrious progenitor of a new race! India's pride! Long may thy hallowed memory dwell in thy country's grateful heart! Half a century ago thy genius bright, under heaven's guidance, opened a new world of thought, a New Church, to thy ignorant countrymen. Alas! little did they know what untold treasure thou gavest them. They were unworthy of thee. Thy figure did tower above them, and thy soul was a giant among pigmies. A great idea, wide as the world, high as heaven, thou gavest them. Its height and depth they comprehended not. To millions sunk in gross idolatry and superstition thou didst boldly preach the One God. Nay in their midst, and in the face of fierce opposition, thou didst raise a Tabernacle unto His glory. And while ten thousand idol-shrines were filling the air with the deafening din of idolatrous praises and mantras, from this small Temple of the Living God, a very mustard seed in the vast ocean, there rose the solemn hymns and prayers of a handful of thy followers. How this small band has developed into a mighty community scattered all over the country, thou, Great Reformer, hast not lived to see. Thou

didst sow the seed; we reap the harvest. Thy original mind did not merely attempt a revival. Thy hand was mainly employed in clearing the jungle of polytheism, and restoring the ancient monotheism of the Vedanta. But thou didst not remain satisfied with this. Boldly didst thou cull truth from a foreign faith, and commend it to thy countrymen. With a view to put into their hands an unimpeachable moral code, thou didst republish "the Precepts of Jesus; a Guide to Peace and Happiness." It argued uncommon heroism to present Christ to the Hindus. But thy heart shrank not. Thy eclectic genius commingled in that early stage of Indian reformation, the monotheistic theology of primitive Hinduism with the high standard of Christian life and holiness enjoined in the Gospel of Christ. These parallel streams of conviction and character, belief and life, devotion and conscience, have flowed ever since through the life of educated India. Honor, all honor to thee, India's illustrious benefactor! Heaven-sent teacher, at thy feet we sit to learn the eclectic truth and devotion which thou camest to teach. May thy loud protests against idolatry, which those lips seem to be still uttering with heavenly enthusiasm, roll backward and forward throughout the land! May thy public spirit animate the hearts of the thousands of young men who gather in this Hall from time to time! May young India accept thy eclectic faith, cast off idolatry, go back to the earlier scriptures, and honor Christ! May the wisdom, courage and enthusiasm which characterized thee find a place in our character! Blessed patriot, benefactor of thy race, light of India, speak, speak continually unto us thy new gospel of Theism. Our teacher and our leader, may thy soul prosper in the realm of light and joy!—so prays grateful India.

WOMAN'S SUBJECTION.

WIVES, submit yourselves unto your own husbands, says Paul. Husbands, submit yourselves unto your wives, says civilization. The husband is the head of the wife, is Christian doctrine. The wife is the head of the husband is the creed of the nineteenth century. Thus between Christianity and modern civilization there is serious antagonism of opinion in regard to the true position of woman in society. Whom are we to follow? Paul or the Philistines of our age? It is a matter of very great importance to us all, affecting as it does our most vital interests, and it is highly desirable that the question should be satisfactorily solved. It seems to us preposterously absurd to call in question the inspired ethics of Paul, and give a verdict in favour of godless rationalism. We must reverently bow before one speaking with divine authority. When Paul speaks of woman, he does not propound a crotchetty opinion of his own. Nor are we to suppose he is reading a paper before the Social Congress in England on women's rights. He speaks living religion. He combats social vices and corruptions. He protests against carnality, immodesty, frivolity and vanity. He rebukes worldliness and irreligion in women, and recommends godliness. If he talks of woman's subjection it is not in a secular or social sense such as any fifth-rate disciple of John Stuart Mill would entertain in discussing the subject. He speaks in an infinitely higher sense. Does he preach earthly slavery and domestic drudgery when he enjoins female subjection? Does he advocate that system of social and domestic vassalage, which in the East often kills woman's soul, and converts her into a down-trodden serf at the feet of an overbearing tyrant-husband? No. He does not descant on earthly relationship at all. He speaks of the husband as Christ, and the wife as the Church.

"For the husband is the head of the wife, even as Christ is the head of the Church." "Therefore as the Church is subject unto Christ so let the wives be to their own husbands in every thing." And then adds Paul, "The wife see that she reverence her husband." The whole of Pauline doctrine regarding conjugal relationship is here most fully set forth. The Apostle of the Gentiles does not seek to exact servile bondage of the wife, nor does he accord to the husband the privilege of social tyranny or political oppression. He means spiritual *connubium*, nothing more. He simply says, let the wife be unto the husband as the Church to Christ. And let her treat her husband not with fear or slavish dependence, but treat him with "reverence" as "the head of the Church." Can rationalistic civilization produce a higher ideal of conjugal relationship than this? Surely it cannot. Any attempt to give to woman any other position than that assigned by Paul is both barbarous and unchristian, and ought to be proscribed.

CASH NOT CREDIT.

IN second class prayers we look forward to distant results. But in first class prayers the results are immediate as well as prospective. When the heart offers its prayers to the Merciful Father it either expects replies from above at once or in the distant future. Sometimes no reply is received, no improvement is experienced till after six months or six years. The sorrowful heart cries repeatedly unto the Lord, the sinner weeps and prays continually without ceasing, but weeks and months elapse, and yet no cheering message in reply is forthcoming. Such prayers are not fruitless, not wholly barren. But they bear fruit after some

time. Slow but sure. The prayer is sure to bring on adequate return, but in its own time. The harvest will be reaped in due season. Experience tells us that there are stages of progress in which the soul obtains an immediate response to its prayers and is greatly encouraged and gladdened. Let us suppose a professional songster sings before an assembly in the hope of receiving hereafter the amount stipulated for. His recompense is prospective not immediate. He has no prospect of immediate reward, and has to look forward to a mere distant prospect of joy. Should the auditory, however, cry *encore* or offer special presents every now and then to express their appreciation, as is the custom in this country, the songster would feel encouraged to sing more earnestly and joyfully. So when the worshipper prays well and sincerely the Lord not only promises him his reward in full measure in the fulness of time, but He also administers to him immediate solace and present help even when he is praying, and thus gives him not only hope but actual joy and purity and blessedness. How happy is such a devotee! He gathers fruits as he sows the seed.

GREEK MONOTHEISM.

THE early Christian fathers have borne repeated testimonies to the lofty truths inculcated by Greek poets and philosophers concerning idolatry. Justin is of opinion that "although human nature at first received a union of intelligence and safety to discern the truth, and the worship due to the one Lord of all, yet envy, insinuating the excellence of human greatness, turned men away to the making of idols; and this superstitious custom, after continuing for a long period, is handed down to the majority as if it were

natural and true." Some may dispute the correctness of this opinion about the universal prevalence of monotheism before the age of idol-worship. Nevertheless it is true that long before idolatry established its reign and spread darkness over the nations of the earth, there were gleams of monotheism both in the east and the west. How Æschylus praises and magnifies the one true God will appear from the following:—

"Afar from mortals place the holy God,
Nor ever think that He, like to thyself,
In fleshly robes is clad; for all unknown
Is the great God to such a worm as thou.
Divers similitudes He bears; at times
He seems as a consuming fire that burns
Unsated; now like water, then again
In sable folds of darkness shrouds Himself.
Nay even the very beasts of earth reflect
His sacred image; whilst the wind, clouds, rain,
The roll of thunder and the lightning flash,
Reveal to men their great and sovereign Lord.
Before Him sea and rocks, with every fount
And all the water floods, in reverence bend;
And as they gaze upon His awful face,
Mountains and earth, with the profoundest depths.
Of ocean, and the highest peaks of hills,
Tremble: for He is Lord Omnipotent;
And this the glory is of God Most High."

Do not the above lines remind one of similar sublime thoughts in the Vedas and the Vedanta?

GOVERNMENT ACTION BETTER THAN ITS POLICY.

IN urging upon Government the importance of introducing moral instruction in its schools and colleges we have the authority of high officials to back us. Not only do they advocate ethical teaching, but they even go so far as to recommend the study of Natural Theology as in no way contravening the rule of religious neutrality to which the British Government is pledged in India. The report of the Bombay School-Book Committee, published some time ago, makes the following clear and emphatic statement:—"There is no question that the policy of the British Government is and must continue to be absolute impartiality in religious matters, neither proselytizing on its own account nor permitting others to do so through it, and excluding from its sanctioned educational course all which is calculated to excite or foster religious animosities, but at the same time admitting whatever teaching, conducive to morality and good citizenship, can rest on a generally accepted basis, and is not inconsistent with a secular system. . . . . While dealing with systems of religion in the manner above advocated, it appears to be no less the duty of Government to avail itself, in the common interests of society, of the truths of Natural Religion. By this, neutrality is in no way violated, and the best incentive is offered to pure thought and life which can be found beyond the pale of any dogmatic form of religion. This course has for above twenty years been followed in this Presidency without objection on the part of any. Gallaudet's *Natural Theology* has for that period been a frequent and not unpopular text book, while the Gujarati Reading Series, which is amply stocked in this respect, has suffered no loss of popularity in Western India on this account." The report, which

Mr. Murdoch notices in his letter to the Viceroy on Education in India, is signed by the President, the Hon'ble J. Gibbs, the Hon'ble T. C. Hope and Mr. Chatfield, the Bombay Director of Public Instruction. We are further informed that the Second Book of the Bombay Series embodies the well-known Parable of the Prodigal Son from the New Testament. The Madras Tamil First Reader, Part II., thus begins a lesson :—" Jesus Christ taught a rule to his disciples. ' All things whatsoever ye would that men should do to you, do even so to them.' As this is a good rule, it is called the Golden Rule." The Bengal series does not seem to be behind-hand in the matter of direct religious teaching. It goes so far as to teach the young devotion, and contains such prayers as these:—

" Art Thou my Father? Let me be
A meek, obedient child to Thee ;
And try in word, and deed and thought,
To serve and please Thee as I ought."

" O let me love Thee ! Kind Thou art
To children such as I ;
Give me a gentle holy heart ;
Be Thou my friend on high."

With such text books before us we cannot but acquit Government of the charge of practically promoting godless education however unsound its theory may be. May we not expect that what it now does occasionally and indirectly, it will hereafter have the courage and the generosity to do systematically and thoroughly ?

UTSAB IN ENGLAND.

THE Bishop of Exeter has done a very good thing, and his people ought to rejoice and be thankful. To us it is extremely gratifying to learn that Dr. Temple has broken the dry conventionalism of Church routine, and introduced for the benefit of the clergy of his diocese something like our *Utsab* festival. He announces it as "a day of retirement and devotion." The programme is as follows:—"Holy Communion, with sermon, at 8 A.M.; breakfast at the palace, 8-30; the first address, at 10-30; morning prayer, 11; the second address, 12-30 to 1-15 P.M.; dinner at palace, 1-30; the third address, 2-30 to 3; the fourth address, 3-30; evening prayer, 4." It is added that the intervals that occur "may be spent either in meditation in the chapel, or in the garden of the palace." It is also stated that "silence will be maintained throughout the day, excepting as regards subjects of a spiritual character." What is this but an English version of our devotional festival? How closely it resembles the subjoined programme usually observed on the occasion of our Utsab!

Hymns ...	...	...	7
Morning service	...	...	8
Mid-day service	...	...	12
Readings ...	...	...	1
Conversation	...	...	3
Meditation ...	...	...	4
Prayers and Hymns	...	...	5
Kirtan ...	...	...	6
Evening service	...	...	7

The analogy is not superficial, but argues spiritual affinity and community of faith and devotion. Wherever the soul goes beyond mere formal prayer, and pants for deep communion, it must naturally seek amid the endless turmoil of business, "a day of retire-

ment and devotion." So long as we stand upon the lower plane of ordinary prayer we feel satisfied with the common places of the liturgy. But as the deeper instincts and aspirations of our spiritual life well up, and our love of God is intensified into passionate attachment, we begin to feel the necessity of more protracted communion and lonely meditation. We wish we could spend at least a whole day with our God, and in the company of our select friends cultivate true spiritual fellowship. Whether we look at the Catholic Christian, or the devout Hindu, or the men of the New Dispensation, we find the same strong yearning after whole-day devotion. Dr. Temple has therefore simply responded to the cravings of nature in giving his flock the benefits of spiritual "retreats." The English Church is doubtless too prosaic and unspiritual to be moved away from her moorings into the deep waters of meditation and silence. But we have reasons to hope that under the leadership of men like the Bishop of Exeter the English mind will superadd to its practical and intellectual life the character of Eastern devotees, and like Hindu Rishis and Munis be absorbed in silent meditation and in the joy of profound *Yoga*. And as these "retreats" educate the English nation to be more spiritual, the East and the West will be drawn into closer fellowship. Our deepest respect and most hearty congratulation we offer to Dr. Temple.

SCRIPTURE READING DURING MEALS.

WE should like to see the revival, among all devout men, of the good old custom of reading the scriptures during meals which was in vogue among the primitive Christians. It is said that "when dinner had been served, and the family had taken their seats at the table, the master of the household, with a grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of his bounty, and invoked him to bless, for their health and comfort, the provisions of which they were about to partake. During the progress of the meal, some member of the family, in houses of the lower class, or some hired reader in those of the richer orders entertained the company with select portions of the Scriptures." Our Church can bear testimony to the fact that those of our brethren were greatly benefited who took the ascetic vow of cooking their own food, and who heard the scriptures daily from the time they began to cook till they finished their repast. It is indeed a most salutary custom to feed the soul while feeding the body, so as thereby to sanctity our daily bread, and establish daily eucharist in the family circle.

EPISTLE TO THE PRARTHANA SOMAJ.

UNTO the Church of God which is in Western India.

Grace be unto you, and peace and joy everlasting from God our Father and the Father of the saints in heaven!

We thank you, brethren, for your epistle, and we reciprocate your good wishes.

You desire unity in the Church. You wish that the various sections into which it is divided may be one in the Lord. So be it. Let us all pray for the consolidation of our Church. And our prayer shall be heard.

Under the New Dispensation shall all be united in the fulness of time: so saith the Lord; yes, all true believers in Providence shall He unite.

Already has He winnowed away doubters and dreamers and men of little faith, and is bringing together into one fold all true believers from one end of the country to the other.

God be thanked, the Church of the New Dispensation is growing in vitality in spite of much derision and opposition, and is gathering strength amid trials.

In the orthodox and full faith of the New Gospel may the partial and fragmentary creeds of the older churches be perfected! So we pray, so we hope.

Joy abounds in our hearts, dear brethren, because of the fulness of our faith in the Lord and the saints, and the fruits which in abundance He hath vouchsafed unto us.

We only wish all our brethren were gathered together in the Lord's fold in this season of joy.

We pity those who, though professing the Theist's name, have gone further and further away from the orthodox faith, and are not with us in this jubilee. The Lord bring them to us, that we may all rejoice and dance together.

One of our brothers have we deputed unto you, and we beg you will accept his humble services. Look upon him as your servant.

Brethren, pray unceasingly that the Lord of Truth may put down error and infidelity, vice and sensuality in the land, and spread truth and purity and gladness among its teeming millions.

Bear witness unto the Truth, and God will bless you.

May Eastern India and Western India, may Northern India and Southern India march joyfully and unitedly, singing the name of the Lord of the New Dispensation !

Your Dutiful Servants ever,
APOSTLES OF THE NEW DISPENSATION.

AUTHORITY.

WHO are the men among us that can speak with authority ? Them shall we trust. The heart naturally bows before those who speak as men having authority. From others it turns away. There are thousands in the world who affect to be wise and virtuous, and who boast of their theological erudition. Some of them occupy the exalted position of instructors and preachers and ministers, and they go about carrying the lantern of Divine wisdom for the enlightenment of the world. We honour these men because of their scholarship, and we try to follow them because of the eminently high moral tone of their character and their exemplary righteousness. But when we look more closely into their doctrines and practices, and ask them to show us their credentials, they stammer and falter, and we thereupon withhold our faith and loyalty. As soon as we find that they are not "commissioned" officers, and that they have no authority from heaven, we naturally shrink and recoil with irrepressible diffidence and misgivings. But let them only produce testimony, and convince us that it is not they that speak but heaven speaks in and through them, our faith is immediately arrested, our loyalty fires up, and we surrender ourselves without wavering or hesitation. Your *may-bes* and *perhapses* can never inspire confidence. Let the teacher speak with authority, the dis-

ciple will obey and follow with firmness. But if the teacher reels and oscillates between surmises and conjectures, the disciples too hesitate and waver. Surely in matters of salvation we shall have no mountebank preacher, no amateur prophet, no giddy dreamer to guide us. If the New Dispensation speaks not with Divine authority in all that it teaches and enjoins, we shall withdraw from it our allegiance and faith. If its Apostles fail to show their credentials, all India will load them with indignity and odium, and leaving them behind will go in quest of other teachers. In these days of unbelief and scepticism let those only speak and teach who possess heavenly authority and can speak with power.

THE SEVENTH COMMANDMENT.

IN his book on "Christian Institutions," Dean Stanely thus explains the principles of the Seventh Commandment:—"Of this it is enough to say that here also we know well in our consciences that it is not only the shameless villain who invades the sanctity of another's home and happiness that falls under the condemnation of that dreadful word which the Seventh Commandment uses. It is the reader and writer of filthy books; it is the young man or the young woman who allows his or her purity and dignity to be soiled and stained by loose talk and loose company. If the sacredness of the marriage bond be the glory of our English homes, no eccentricities of genius, no exceptional misfortunes—however much we may excuse or pity those who have gone astray—can justify us in making light of that which disregarded in one case is endangered in all, which, if lost in a few cases, is the ruin of hundreds. It is not the loss of Christian-

ity, but of civilization; not the advance to freedom but the relapse into barbarism." These words have a special force and a grave import in India in these days. The seventh commandment has been rigidly enjoined in the Hindu scriptures, and it has always been honored and respected in the land. The virtue of chastity has been jealously guarded here in all ages. But now amid the ravages of foreign infidelity and vice we really feel alarmed about its feature. Scepticism is appalling enough, but when to this is added sensuality, which is already raging furiously in the land, the prospect becomes most dismal. May God avert the impending danger! May He make the seventh commandment always dear to Native youths and prevent their "relapse into barbarism!"

TO THE UNKNOWN.

I OFTEN flatter myself, O Spirit-Mystery, that I know Thee and understand Thy nature. But I know Thee not. Thou art past finding out. This I know that Thou art wonderful, most wonderful. A marvellous something art Thou. Where, how, wherefore,—these I dare not apply to Thee. I tremble before Thy throne infinite as space. My head hangs down before Thy majesty and glory. Who am I that I shall speak to Thee, and hold long-continued intercourse with Thee, O Thou Awfully Great! What am I but a little worm creeping on this low earth, ignoble and mean! How can I venture to pray unto Thee, adore Thee or take Thy Mighty Name upon my lips? My ignorance is great, my sin greater. Therefore I am humbled to the dust. The more I think of Thee the more my soul trembles and shudders before Thee. I am lost in Thine immensity as I think of Thee. They

talk of Thine Omnipotence, Thine Omnipresence, Thine Omniscience, Thy Mercy, Thy Holiness. What do these attributes mean? These are words. But their meaning who knows? The Infinite who knows save the Infinite? His own nature He alone knows. How I am to know Thee? Thy height and depth how can a tiny little thing like myself measure? Into my small soul can I drive Infinity? Woful delusion! Yet O Marvellous Presence, I love Thee, whatever Thou art. Thou hast the power to win our love and captivate our hearts by something like beauty. But what is beauty in the Spirit I understand not. How can I describe Thee as Beauty Divine? That would mean that I have not only comprehended Thy nature but have also tasted its sweetness. Let me not presume O Most High; let me not boast of my knowledge or love of God. For if I have not known Thee how can I love Thee? Forgive me then, Great Spirit, if I have offended Thy name by presuming to speak of Thy beauty. This however I must say, Unseen, that my heart is so drawn towards Thee that it wishes to rest in Thy bosom. Forgive this word 'bosom.' Yet so it is. Thou art great but Thou art lovable. I am lost in Thy love, Thy peace, and Thy joy; in Thy blessedness am I lost. But these are words again. Forgive me, forgive me, for I must use words which can hardly approach the reality. I say again, I love Thee and am so fond of Thee that I wish to live in Thy pleasant company always. Noble and Adorable Unknown I glorify Thee. But who can glorify Thee?

GARLAND OF A HUNDRED NAMES.

GOD, Lord, Holy, Great, Father, First Cause, Supreme Spirit, Almighty, All-merciful, Saviour, Friend of the poor, Moral Governor, Deliverer of the fallen, Absolute Substance, Primary Force, Life of life, Bodiless, Formless, Divinity, Adorable, Ancient Giver of success, Dispenser, Triumphant, Heavenly King, Master, Eternal, Infinite, Self-caused, Self-existent, Resplendent, Excellent, Omnipotent, Omnipresent, Omniscient, Ocean of love, Fountain of joy, Captain of the vessel of life, Destroyer of danger, Extinguisher of sorrow, Lord of hosts, Abode of beauty, Charmer of the soul, Awful, Conqueror of death, Providence, Teacher, Creator, Preserver, Immaculate, One, All-witness, Smiling Mother, Light of truth, Sea of nectar, Necklace of the devotee, Crown of the martyr, Glory of the saint, All-seeing, Beautiful Eye, Defender of the weak, Blissful, Self-manifest, Consoler of the distressed, Healer of the soul diseased, Everlasting, Chastiser of the wicked, Perfect, Inexorable Judge, Light of the eye, Supreme Intelligence, Guide, Priceless treasure, Haven of peace, Without a second, Enchanter of the world, Queen of the universe, True, Gratifier of pure desires, Household Deity, Bread of life, Endless Space, Supporter of the ascetic, Infinite Love, Water of the thirsty heart, Sovereign of all nations, Joy of the worshipper, Sender of Prophets, Eternal scripture, Harmony, Inspirer, Matchless, Ever-living, Immanent, Invisible, Unfathomable, Comforter, Architect, Sun of Righteousness, I am.

HALL OF HARMONY.

THE projectors of the Albert Hall desired to make it a Hall of Harmony and Brotherhood in the midst of conflicting interests. Where classes and races quarrel, where sects and denominations fight, a place was needed for reconciliation. To build such a house was their object, and the projectors succeeded so far as to secure a house and make a practical beginning. But byond this they have hardly done anything. Their great object has not been accomplished. It is time that it should be. We all require a place where we shall forget our differences. We want a platform on which we shall form a vast national fellowship, irrespective of our social, political and theological differences. Whatever we are elsewhere, there, in that sacred institution, we must forget and forgive our enmities, and be as brothers. We profess to be brothers, but we are not in truth and spirit. Our social ideas and customs differ, our political principles and conceptions vary, our domestic interests diverge, our commercial and business relations sow discord and selfish disunion among us, even in our religious doctrines we are enemies of each other. At home and abroad, in the bazar and in the bank, even in the church and the musjid we have no peace, no pleasure of pure fellowship, but rather contention, hatred, sectarianism and jealousy. Where shall we learn and we practise brotherhood and amity? If not in the church, if not in holy places, somewhere else it must be. In the Hall of Harmony then let it be. Let there be soirees and reunions, lectures and conversation, and constant interchange of kindly feelings, among all classes and sections of the community. Let there be conferences to draw together merchants and traders, doctors and barristers, teachers and preachers, scientists and literary men, savants and antiquarians, Hin-

dus and Mahomedans, Christians and Brahmos. Special reunions may be held for particular classes and the discussion of specific subjects, and broader and larger gatherings for a more comprehensive coalition and confederation. Blessed are the peace-makers ! Blessed are they who will help forward so good a cause, so divine an enterprize, and make the Albert Hall, hitherto a mere fourth-rate library and reading-room, a house of brotherly fellowship and a hall of reconciliation.

FATHERHOOD OF GOD.

THE following excellent passage on the "Fatherhood of God" in Max Muller's Lectures on the Science of Religion is too good to be lost. It deserves indeed a prominent place in our Eclectic Dispensation. "We have in the Veda the invocations *Dyaus pitar*, the Greek *Zeu pater*, the Latin *Jupiter*; and that means in all the three languages what it meant before these three language were torn asunder—it means Heaven-Father ! These two words are not mere words ; they are to my mind the oldest poem ; the oldest prayer of mankind, or at least of that pure branch of it to which we belong—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek, as, when I see the Lord's Prayer in the languages of Polynesia and Melanesia, I feel certain that it was first uttered in the language of Jerusalem. Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the West and the East ; they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground ; they have all grown older, and it may

be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be: they can but combine the selfsame words, and utter once more the primeval Aryan prayer, Heaven-Father, in that form which will endure for ever, 'Our Father which art in Heaven.'"

THE Church of the New Dispensation sends its cordial greetings to its brethren in the Provinces, and with brotherly love asks them to welcome and receive to feed and nourish, as their humble servants, those Apostles whom it sends forth to-day, in the name and under the blessing of God Almighty, to the various districts in the country.

DEMON Drink has snatched away another scion of a noble family, and has added another distinguished name to the already long list of its victims. The country mourns the loss, and not merely the small circle of his friends and relatives. It is their loss; it is our loss too. A good-hearted man, a public-spirited man he was; a young nobleman in the prime of life, who had promised to his country a career of growing usefulness,—we sincerely deplore the death of such a man, and we curse the fatal drink traffic that has killed him. How many of our most distinguished and cultured men have died of intemperance in the course of the last twenty years! How many more will yet die! "Fate! drop the curtain." We can bear no more.

Merciful God, tell good Lord Ripon, whom Thou hast sent to rule over us, to amend and reform the excise administration. So that temptations to drink may not multiply in the land. Almighty God, save our country from drink.

NOTE the change in the title of the "Minister's Sermons." They are now styled "The servant's Appeals." Is not every minister a servant of the congregation? And what is it to minister but to serve?

THE first and the last articles of our creed have parallel passages in the Bible. Can you say what they are?

"One Lord, one faith, one Baptism,
"One God and Father of all, who is above all and throuhg all, and in you all."

The Biblical text which enjoins loyalty is

"Give unto Cæsar what is Cæsar's."

. . . IT would be a great improvement if the entire band of our apostolic brothers could be made to depend upon alms.

THE following beatitudes are prominent in the gospel which now guides our city governors:—

Blessed are they who found ale-houses for they shall soon feel the city with the spirit that killeth.

Blessed are they who obstruct open air preaching for they shall quench the spirit that giveth life.

THE Sanskrit compound word *Sachidananda* predicates three things of Deity; He is, He is intelligence and He is joy. Out of this Western scholars have evolved the Vedantic doctrine of Trinity. *Sat* is the Author of existence, or the Father; *Chit* is the Source of Wisdom, or Christ, the Word; while *Ananda* is the Source of joy, or the Holy Spirit. The coincidence is striking. Let us hope that Europe and Asia will in the fulness of time accept *Sachidananda* as their God, and joyfully worship and realize His triune nature.

OFFICIAL documents are generally godless, and possess little interest for us. But the earnest prayer with which the Governor of Madras wound up his address to the young Maharajah of Mysore on the occasion of his installation touches every devout heart and calls forth a hearty Amen. "I pray Almighty God, who watches over us, whatever our creed, may guide your Highness aright in all undertakings, and bless the act He performs to-day." To recognise in the installation an act of Providence is indeed godly politics.

WELL said. In replying to the address of the Roman Catholic Mission, the Maharajah of Mysore said:—"I assure you that trust in God and submission to His will have ever ruled and shall ever rule the conduct of my family and myself, and I look to that High Power for my help and guidance and for crowning with success my endeavours in the good government of my country and of my people." Such trust in Providence is most exemplary in a young Native Chief, and is indeed an augury of good government. Honored Maharajah!

do look to God always, and He will give you both light and strength to administer your affairs properly. He will teach you true statesmanship, and help you to promote the material and moral welfare of your people.

WHEN the upper gallery in the Brahma Mandir was reserved for our ladies none of those who made the arrangement had the least idea that the primitive Christians similarly segregated the sexes, and invariably accorded different places in the Church to different classes of hearers. We read that "widows and young women sat by themselves and the young men by themselves,—the men with their sons, the women with their daughters, sitting apart from each other, either on opposite sides of the church, or, *as was frequently the case, the male part of the audience remained on the ground floor while the females had a gallery appropriated for their use.*" [The italics are ours.] The parallelism is most striking. Why have modern Christians deviated from the practice of the primitive Church?

OUR brethren were much concerned to hear that one of the deluded renegades of the Church had set himself up as a reviler of the New Dispensation, and had the audacity to give public addresses before young men caricaturing the true believers and even their God. Such a man must not go unpunished, for his wanton blasphemy and irreverent scoffings might, if unchecked, do some mischief among the unguarded. For the protection of the weak as well as the restoration of the unfortunate brother, who really knows not

what he is doing, some attempt seems to be needed to put down the propagation of such anti-dispensation drollery. For two or three days he was made the subject of earnest prayer in the Sanctuary, and at last moved by the Spirit of God a company of enthusiastic devotees went to the house of the misguided brother, and sang the Divine name with great force, like so many poor mendicants invoking God's blessing upon him, and avenging his infidel attacks with prayer and hymn. The same thing was done the next day, and was again repeated. We do not know what effect this has produced upon our weak-minded brother. But we trust it will do its work in time under the sanctifying grace of the Holy Spirit. This new mode of chastising apostacy with love, persecution with prayer, and scoffing with solemn hymns, cannot but be productive of the most salutary results, and will no doubt magnify the New Dispensation. It will do good to our people and also to our enemies. Soldiers of God, run after the scoffers and the sceptics, and pursue the enemies of the New Dispensation wherever they go, with the tremendous artillery of forgiving love and prayer, and bring them to the feet of the Lord.

THE Oxford Mission has given a practical reply to India's question,—Who is Christ? One of the members of the Mission has been found to put on occasionally the *dhoti* as an under garment, instead of tight English trousers. He has not denationalized himself for in all other respects, he is in habits and manners a perfect Englishman. That is as it should be. But he has shown himself above the prejudice which sees in Native life and Asiatic character nothing but abomination. Nay more. The Christian Apostles of the nineteenth century need not be ashamed of the loose

garment used by Asiatic nations, which Jesus himself honored and sanctified by personal use. India rejoices in an Asiatic Christ, and would be glad to see him presented to all eastern nations as such. If there is any one among Christ's numerous ambassadors in the land, who both in regard to the simplicity of his teachings and the simplicity, almost amounting to poverty, of his eastern life, can stand forward and say—I am not ashamed of Christ, him shall we honor. Surely there is no merit in putting on Asiatic dress. But when one does it for Christ's sake, we must honor him.

Is there any instance in which the rule of forgiveness may be relaxed? If insult and ridicule, slander and persecution have been heaped upon the devoted head of a lamb-like and meek sufferer, will not provocation justify the least resentment? The rules of the New Dispensation are inflexible, and will not admit of the slightest compromise. Jesus has taught us to forgive and forgive and die forgiving.

OUR Catholic brother would include us in the category of "the foes of Christ." Pray don't. We would fall at the feet of our revered brother, and humbly beg him to keep his judgment in abeyance till the question, which is tremendously serious both for ourselves and the world, is settled by a higher authority. Let the most devout among the Catholic community in India appoint a special day for prayer, and on that day beseech the Lord God through the spirit of Christ to answer the question—"Are these men of the New Dispensation foes of Christ?" We

are prepared to abide by the decision. Whatsoever the Lord says, or Christ says through the Lord, we shall accept as a final and authoritative verdict.

LET us not look to modern civilization for the true ideal of Christian female character. We must search for it in the Bible. Here is a picture of the virtuous woman, which must please our friends immensely, being a close approximation to the highest type of oriental woman :—

Who can find a virtuous woman ? for her price is far above rubbies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy.

Strength and honour are her clothing : and she shall rejoice in time to come.

She openeth her mouth with wisdom ; and in her tongue is the law of kindness.

She looketh well to the ways of her household and eateth not the bread of idleness.

Her children rise up, and call her blessed ; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty in vain : but a woman that feareth the Lord, shall be praised.

CAN the readers of that precious volume, the *Imitation of Christ*, sympathize with those unbelieving critics who laugh at our devotees holding secret conversation with God ? You speak to God ! And you hear His answer ! This is arrant blasphemy !—exclaim our pious critics. Would that these men could dive into the heart of Thomas A Kempis, and read

his conversation with heaven! How sweet, how touching is this book of wisdom! There is no Christian but must bow before it.

THOSE who do not love children are "fit for treason." They lack not only poetry but religion. To love the little child is to love innocence and purity. He that can hold a sweet child on his arms must feel that he has touched heaven. The holiest and heavenliest feelings are stirred in the company of those little saints whom we call children. How hard, how unnatural, how grossly carnal, how unchristian is the man who can hate or beat a child! Better teachers we cannot have in this world than these child-*Gurus*, for "of such is the kingdom of heaven."

WHAT are *mantras*? Sacred words that help devotion. In this sense we believe in mantras and their efficacy. "Thou art before me, O God," is our communion mantra, and we repeat it several times that we may realize Divine presence. And we have found it useful. So great is our faith in these and similar other sacred words, that we are prepared unhesitatingly to recommend them to others as potent helps to devotion. If you simply sit quiet you will find it very hard to be immersed in God. But say repeatedly, 'God is here,' 'God is here,' repeat it over and over again, and within a few minutes you are lost in the ocean of Infinite Presence. The word saves us, for the word is with power.

THEY are surely worse than barbarians who have no love for flowers. The firmament showeth the sublimity and vastness of the Supreme God. The flower reveals the beauty and sweetness of the Lord. As we look at the former the heart is elevated and exalted above little things, and becomes great by contemplating greatness. On the other hand the more we study the beautiful little rose the more are we touched with the beauty of the Hand that made it. What is lovely excites love. We are bewitched and charmed with the pretty flowers we see in the garden, and instinctively we rush into the embrace of that Father of Infinite Beauty whom they only partially reflect. How we love the smiling flower, and through it the Smiling Author! Surely there is more religion in flowers than in all other things combined. A flower will cure infidelity and hardness of heart where other remedies fail.

IN addressing a temperance meeting on Tuesday last, the minister spoke of man's natural craving for intoxication of some kind or other. His heart pants for inebriation; if good things fail to bring it to him he will seek it in wine. Literature and science, painting and sculpture, conversation and good works, devotions and hymns can intoxicate and gladden our hearts, and make us self-forgetful so far as worldly objects and pursuits are concerned. Blessed are they who have drunk largely the sweet wine of God's love and are so inebriated with rapturous frenzy as to be wholly above the possibility of carnal temptation! Intoxication means joyous enthusiasm. There is enough of it in those who always love and serve the Lord. Whenever the heart feels exhausted, whenever the soul thirsts, take a glass of swee tdevotion, and you

will feel fresh and strong. The Good Lord is the devotee's wine. We have no need of other wines.

AT a meeting of the Convocation of the Province of Canterbury the Archbishop of Canterbury spoke of the late Dean of Westminster as an ornament of the Lower House, and lamented that in his death "a great loss has been suffered by this great National Church." His Grace continued:—"There are in a community like ours a vast number of persons who hang loose to the dogmatical statements of our own or any other Church, and there are those whose temptation is altogether in the direction of scepticism. My own impression is that the works of Dean Stanley have confirmed in the faith of the Lord Jesus Christ vast numbers of such persons. I cannot help thinking that the historical element which pervades his writings has had a great effect in giving life to the belief of many." The last words audible to his friends which the Dean of Westminster was able to utter before the last moment was a declaration of the purpose which he had had in view in all his labours in the Abbey. "I have laboured," said he,- "amidst many faults and much weakness, to make this institution more and more a great centre of religious and national life in a truly liberal spirit."

DURING the rainy season the ancient Rishis observed the *Chaturmashya*, a vow of cessation of travels, extending over four months, from July to October. The wisdom of the arrangement is obvious. Men cannot conveniently move about during the rains, and some feel they should not. In fact judging from the economy of nature it seems that autumn is best fitted and is divinely designed for quiet meditation in a fixed place. For eight months the devotee may wander about from place to place, solving the doubts of inquirers, rebuking the wickedness of sinners, reforming the vicious, and diffusing the light of wisdom among men. And then as soon as the rains set in, he may put a stop to his itineracy, and in some secluded place give himself to meditation and other spiritual exercises. Do not our apostolic brethren feel inclined to claim an annual autumnal holiday that they may in solitude cultivate quiet and joyful communion with God? We do not mean absolute retirement from the world and its duties. We would simply ask if even a month or two out of twelve months we should not primarily devote to communion like our revered forefathers.

THERE was a large gathering of our friends at Dakhineswar, on Tuesday last, to pay their respects to the Venerable Paramhansa. The party proceeded in a steamer, and reached the place at about 5-30 P.M. Others had assembled earlier. Altogether there were more than eighty persons present. The conversation, which was deeply spiritual and instructive, lasted over an hour, and was followed by hymns chanted by our Singing Apostle. As the shades of the evening gathered, the garden and the river side looked most romantic and charming, and eminently fitted for devo-

tion. The party returned, some in carriages, some by rail on the other side of the river, while the rest walked all the distance. It was a pleasant evening, and showed how highly the Paramhansa is esteemed by all classes of the Native community. His liberality is indeed a great attraction. One of the most noteworthy things he said the other day was that he believed in the identity of Janak and Nanac. After the death of the former the Lord blessed his spirit, and expressed His joyful appreciation of the Rishi's life. Greatly pleased, He said to him to the following effect,—"Well done, good Rishi. Thou hast sanctified many by thy purity and asceticism, and by the noble example of a self-denying king thou hast set. So good a teacher, thou shalt not sleep in heaven, but thou shalt go again into the world. Thy services, O Janak, are required in the Punjab. Go there, harmonize the scriptures, and draw together hostile sects, O thou apostle of union and reconciliation." In this anecdote one cannot fail to notice the doctrine of unity which forms the corner-stone of the New Dispensation.

WE have often wondered why men call God's Voice man's conscience. It may seem to be a mere intellectual blunder, an error of judgment. But it is blasphemous to dishonor God thus by identifying holy heaven with unclean humanity. We wish we could bring all unbelieving men to see and repent for this grave error and blasphemy, and acknowledge the still small voice within to be altogether Divine. Listen to the words of Jean Nicolas Grou:—"We often call conscience that which is in truth God's own voice; warning, rebuking, enlightening, directing the soul; our part is to be attentive in listening, and steadfast

in obeying this voice. Dissipation and excitement hinder us from hearing it; it is when we are calm and still—our passions and imagination at rest—that the voice of God fills the heart."

A HOLY man of old, it is said, summed up the interior life in three words, Flight, Silence, Rest. Flight from all that would lead the soul from God; Silence internal and external, that it may hear His Voice; Rest of the heart and mind in Him.

THE Vow of Rest and Meditation, somewhat after the style of the *Chaturmashya*, was initiated on Friday last, the 8th instant. Every evening, from 7 to 8 P.M., the devotees meet together. The minister utters a few introductory words to help the exaltation of the soul above all secular thoughts and worldly cares, and its concentration in the All-Soul. Each devotee then sitting in a fixed posture, still and almost motionless, meditates on the burning presence of God, and gradually enters into deep and tranquil communion with the Sweet Spirit. The meditation, which lasts for nearly an hour, closes with a short prayer and a hymn.

IT seems surprising but it is a fact, that freethinkers and sceptics are far more intolerant than those whom blind superstition has driven into hopeless bigotry and fanaticism. The latter are extremely sensitive and would fire up under the least contradiction. But the former are even more thin-skinned, and cannot

even bear the thought of tolerating adverse opinions. The Mussulman, in spite of his hideous fanatical hate, may tolerate the Catholic. The Vaishnava may put up with orthodox Calvinism. But tell a modern agnostic that you regard conscience as God's Voice, and he will become furious. Announce the fact that educated Indians go so far as actually to believe in Providence and to shed tears during prayer, and there will be gnashing of teeth among those who most affect to be enlightened and make the most noisy professions of liberalism and love of freedom. The sceptic, the man of little faith, pretends to be the most liberal man on the face of the earth. He expects everybody to tolerate his own dangerous vagaries, but every Theist he must violently attack and malign, and the very name of a true believer is to him an abomination ?

THERE are men who expect us to write less indignantly and severely of the prevailing sensuality of the age. We write always under an overwhelming sense of the dire evil, and a prayerful consciousness of our grave duty towards the important interests at stake, and therefore the least departure from our line of action is simply impossible. We have no choice in the matter. The pen writes as the Lord dictates. Our onslaughts upon the two formidable enemies of the New Dispensation, infidelity and sensuality, must always be characterized with unmitigated and ruthless severity. Satan deserves no mercy. To treat him lightly is to welcome his infernal reign. The best way to put down vice is to attack it desperately. Nothing is strong enough when the moral interests of future generations are considered. If there are drunkards, and profligates, adulterers and friends of harlots among our educated classes, whether Brahmos or non-

Brahmos, who are secretly carrying on their infernal work, the New Dispensation must make them quake and tremble. Let us pray and fight till these men give up their filthy trade, and the country is freed from the pestilence.

ENGLAND may have faults;—what country has not?—yet is she noble in her conscious humiliation and her sincere contrition and confession before God. If she has sins, does she not readily repent for them and pray for their removal? This is a feature in England's character which makes her truly honorable and amiable in the estimation of all who appreciate honesty and humility. A great number of devout Christians, headed by the Archbishop of Canterbury, have issued a general invitation to prayer in which they say:—"Many feel that there is much in the state of our country that calls for prayer and humiliation before God. Lawlessness and godlessness are but too manifest in our midst: we live in an age of excessive luxury and self-indulgence; disputes are rife on all points of Christian doctrine, and even on the essential articles of all religion." The following national sins are specified as subjects of prayer:—Covetousness and pride, want of devotedness to God, want of union amongst Christians, indifferentism and unbelief, intemperance, impurity, dishonor to God's holy name and Word, neglect of the Lord's day.

TEARS of devotion have their uses, and are exceedingly valuable. They are beneficial to the devotee, as universal experience testifies, and acceptable to the Lord. What indeed can be a more acceptable offer-

ing unto the Father than the tears of sincere love flowing from the tender heart of His trusting child? Over these tears, however, man has no direct control. He cannot call them forth nor restrain them at will. "Just as in this world," says a Catholic saint, "we can neither make it rain nor cease raining when we will, so neither can we weep when we would fain do so out of devotion, nor restrain our tears when some sudden gust of feeling calls them forth. For the most part this is no fault of ours, but so ordered by God's Providence, which wills us to travel by a dry and desert road, enduring toil and hardness." There is truth in the above, but genuine tears are priceless pearls wherewith Divine mercy enriches us, rain-drops of grace which descend from heaven. They are not always the result of our own exertions, but of the action of the Holy Spirit on the heart. Dryness of heart is a sin, and we must be on our guard against it. In its normal condition the soul must be moved to tears as often as it feels the Lord's tenderness and compassion. Can he who sits at the feet of the dear Mother resist tears? If we cannot call forth tears of love by our mere fiat, we may place ourselves under the necessary conditions of emotional excitement. And if it be true that the Lord tries and punishes men now and then by leading them through the desert road, He maketh His loving devotees "lie down in green pastures," and leadeth them "beside the still waters." He maketh them so happy that they dance joyfully, shedding tears of joy.

SHORT ejaculatory prayers ought to abound in the lives of men of business, who in consequence of numerous and pressing engagements fail to levote themselves to protracted spiritual exercises. It is not

given to every man to indulge in the luxury of continued rejoicing in the Lord. But short and frequent prayers are within the reach of all, and are of great service in keeping up the spirit of devotion even in the midst of the most absorbing trade. "In the midst of the works of thy calling, often retire to God in short prayers and ejaculations; and these make up the want of those larger portions of time, which it may be, thou desirest for devotion, and in which thou thinkest other persons have advantage of thee. Be sure, that God is present at thy breathings, and hearty sighings of prayer, as soon as at the longer offices of less busied persons, and thy time is as truly sanctified by a trade, and devout though shorter prayers, as by the longer offices of those whose time is not filled up with labour and useful business."

IT is neither piety nor civility to be always parading before your neighbour's nose your proselytizing mission, and pestering everybody you came across with importunate requests that he should adopt your Brahmoism or Christianity or Mahomedanism or Buddhism, or whatever other *ism* it might be. Preaching has its time and place. Try to win souls more by indirect personal influence, and seasonable arguments and persuasion, than by obtrusive overtures, overbearing onslaughts or patronising admonition before unwilling victims. Let your life say, and not your lips,—'come to my faith.' Better that your character should win, than that your words should force people into your faith.

THERE are people who run to the dinner table, or to their respective places of business or to their household concerns immediately after prayer. There is hardly any interval or pause, and the run from devotion to business is frightfully rapid. Men do not pause to gather in the heart's store-house the fruits of daily prayer, but forget the family altar so soon as they leave it, and hasten to immerse themselves in the daily avocations and amusements of life when the last syllable of the liturgy has hardly been uttered. Such hurry is most detrimental to our spiritual life, and neutralizes the effects of the best devotion. How many pray and pray and yet do not grow better, simply because they do not pause after prayer and do not care to 'sum up.' "Supposing some one to have received a precious porcelain vessel, filled with a most costly liquid, which he is going to carry home; how carefully he would go, not looking about, but watching steadfastly lest he trip or stumble, or lest he spill any of the contents of his vessel."

BOYS at school ought to learn morality, but not theology. We would not cram their tender minds with the abstruse metaphysics of causation, free will and immortality. But we would sow on docile and susceptible hearts the seeds of morality and the elements of character, which are of immediate importance to the young, and are besides calculated to form a solid foundation for future religious growth. Such an exhibition—dialogues in histrionic style—as we saw at the Albert Collegiate School, a week go, impressed us most favorably, as betokening the success of the art of moral teaching pursued in that institution. There was no dogmatic pedantry, no theological parrotry, none of that irrepressible 'catechism'

which trains the lips, instead of the heart. The piece enacted was a simple plot exposing and condemning the school-boy habit of *lying*. The actors evidently felt and realized the homely lessons of juvenile morality they recited and represented with such enthusiasm and joy. The whole thing was simple and real. If our boys could thus be taught to hate and repudiate lying and other vices and impurities to which they are prone there would be a great improvement in our system of education.

PROFESSIONS of humility are always disagreeable. He who is really modest can never parade his modesty. His humility is so real and so sensitive that he cannot bear the idea of seeking to seem humble. Like Hamlet, he seems to say within himself with a shudder, "*Seems*, madam! nay it *is*. I know not seems." There are men, however, who every now and then decry themselves, and profess to be extremely humble, in order that people may give them credit for humility. It is their pride that makes them look modest. It has been justly said that "he who blames himself sometimes, indirectly seeks to be praised, and is like an oarsman who turns his back to the place he is making for; he would not have you believe the ill he says of himself, and it is out of mere pride that he would fain be thought humble."

OUR nearness to God increases as communion grows deeper. But who is it that draws nearer, God or the worshipper? Certainly He. And if the nearness and the intimacy grow into familiarity—such as that which the parent cultivates with the child—it is not the child's fault. Why shall we blame the child if the

father or the mother fondles and caresses it too tenderly? Even in the highest communion the child-devotee rather says to the Good Father, 'Depart, O Lord, from this vile sinner, who is so wholly unworthy of thee.' But what is the result? Instead of departing, the Lord only draws nearer and nearer, and presses the child closer to His bosom. He reveals Himself more vividly, speaks more tenderly, and scatters more sweetness and joy through His fond glances. Nay He does more. He encourages and inspires His servant to be more familiar in his words and phrases, and draws him and drives him by force into more intimate relations. A sinner in the vortex of Infinite Tenderness! How sweet the picture!

THERE are men who pray best when their friends are near to hear them, but they fail in their devotions whenever they attempt secret and solitary prayer. They can hardly speak *to* their God; but they speak most fluently and eloquently *before* God in the hearing of men. They court earthly ears, not the ear of Heaven. Alas! they are "like the nightingale in the woods, of which it is said that she sings most sweetly when she thinks any one is near her." This is indeed a most delusive mood of the soul, and is not quite sincere. For in all devotions our chief concern is with the Lord, who alone hears and answers prayers. The presence of men is an artificial stimulant, which is not to be trusted. Let us not rejoice that men have heard our prayers, and that thus we have gained our object. The true devotee is not satisfied till the Lord has heard his words and granted his prayers. Let us cultivate the habit of secret prayer, and learn to open our hearts before the Lord in the inner sanctuary, where no eye can see us, and no ear can hear us.

NEW DISPENSATION.

SISTERHOOD.

THE Church is incomplete till it has formed a Sisterhood. Numerous are the agencies at work for the elevation and reformation of man. But the daughter of God is as much in need of discipline and training as the son of God. Our Church is therefore striving after female edification. Year after year our sisters have been subjected to higher forms of discipline, and trained to prefer simplicity, poverty and devotion to false refinement and the gaieties and frivolities of the world. They have not made much progress yet; but they are slowly growing in faith and prayer. We sincerely and fervently trust the more advanced among them may grow into a Ministering Sisterhood, and not only set examples of female poverty and devotion, but formally assume the functions of female servants unto their less educated and less devout sisters. The way in which this work of spiritual discipline has gone on for some time past is not uninteresting. Vows have been instituted, embracing varieties of duty and discipline, which are solemnly adopted in the Sanctuary, and kept up for a certain length of time. These Vows enjoin meditation, abstemiousness, study of character, charity, kindness to lower animals, nursing of children, cleanliness and sanitation. On Tuesday last eleven ladies were solemnly initiated into different holy orders. The Vow of the first order we give below :—

Chanting of 108 Divine Names, and homage to Saints and Prophets.			
Morning Readings	...	...	Rig Veda texts.
Mid-day Readings	...	...	Bhagvat.
Evening Readings	...	...	Bible.

Giving water and *serbet* to devotees.
Cooking her own food.
Covering the head with a piece of cloth while in the Temple.
Solitary meditation, and singing, with the accompaniment of the *Ektara*, Songs of the New Dispensation, and other hymns.
Short family prayer with the children.
Hearing Life of Chaitanya.

The younger girls and those who are unmarried had suitable Vows administered to them. May the grace of the Living God, the Supreme Mother, descend on our sisters, and lift them from the bondage of the world!

VOW OF SELF-SURRENDER.

LAST Sunday a new order was instituted among the true believers, the order of *Grihastha Vairagi* or Ascetic Householder. Three men were admitted into the order on the above day. They are men of the world. They attend office, and by secular work acquire money. They are not missionaries; they do not discharge priestly functions. Yet they wish to act upon the ascetic principle of "self-surrender," and would give their substance to the Mother Church. They would labor and earn money at the sweat of the brow. But their earnings they would lay at the feet of the Church with the fullest resignation as becomes her children and servants. Thus all the work of the labourer will devolve upon them, with all its attendant troubles and hardships, cares and anxieties, while the money having passed out of their hands covetousness becomes impossible and the sting of worldliness is destroyed. To earn money is their business; to spend it is the work of the Lord and His Church, and to His decrees they must submit ungrudgingly and even contentedly. Who would part with his money under such conditions?

Public confidence in the commonwealth would be tested with the utmost severity, and many would be found wanting in the hour of trial. Who would risk his life and his property and the health and comfort of his family and children by giving away the last farthing, and placing himself entirely at the mercy of his Church ? The ordeal is difficult. The disadvantages and risks are appalling; the profit *nil*. Few would brave the danger; few would encounter the peril. Yet faith in the Church is natural and quite child-like. The wise may not come, but the child of faith may take the dangerous vow of self-surrender regardless of consequences. If we love our Church as our mother and our God as our Supreme Mother, what is it that we are afraid of ? What are we to fear if the Lord is near ? The Church will then have fulfilled her true mission when she will feed and sustain her flock in matters temporal as well as spiritual. We earnestly believe and trust the ascetic householder will fare better in the house of God than in his earthly home amid the trials and temptations of life.

THE MANGO ARGUMENT.

KEDAR,—Are you fond of Indian fruits, such as the mango, the guava and our litchis ?

WILSON,—Awfully fond. The mango is my greatest favorite. I wish I could get a dozen or two every day. So delicious. !

K.—But I think you told me the other day that you had no liking for anything Indian, and that both the country and the people were repugnant to you.

W.—Right, I do hate the country from the bottom of my heart. Your religion and literature,

your manners and customs are simply abominable in the eye of every cultured European. I can assure you, Babu, we Englishmen hate everything and anything native.

K.—Why then, Mr. Wilson, do you look with favor upon our fruits ?

W.—Ah ! in matters of eating we make no distinction. The Englishman is a perfect cosmopolitan here. The mango is sweet and delicious to every body. What is universally good cannot admit of division of opinion regarding its merits. The Englishman and the Hindus must both pronounce the fruit excellent.

K.—I should think the argument equally applicable to food for the body and food for the soul. There are certain things, which are very delicious to the Hindu mind. Why should you not taste them ?

W.—What are they ?

K.—They are Meditation, Yoga, Communion. These fruits grow in abundance in our hill stations, and every Hindu who can afford to buy them, eats them with great avidity.

W.—You may talk of these as delicious. But to us they are most repulsive. You may enjoy your Hindu Yoga, which, I think, is nothing but sleep. Let me enjoy my Christianity, and cultivate the practical virtues it enjoins. I abominate your so-called communion. It is so thoroughly Indian.

K.—Then, Mr. Wilson, you cannot in fairness eat the Hindu's mango. Let me eat my mango. You eat your strawberry and be content with it. Why touch the unclean fruit of an unclean country ?

W.—Do you wish me, Babu, to denationalize myself and go and meditate on the Himalayas

with closed eyes for hours together? Do you think I will make a fool of myself and become a Hindu Yogi, sacrificing my religion and learning and nationality?

K.—Do you not denationalize yourself by eating Indian fruits? You may eat a mango and yet remain an Englishman and retain your Christianity and western learning. All that I contend for is that as you can eat Indian fruits without becoming an Indian, so you may adopt our higher meditation and spirituality without ceasing to be an Englishman. If you have no objection to eat what is delicious to the mouth, why should there be any prejudice against eating what is good for the soul?

W.—Each country has its own peculiar tastes and pursuits.

K.—How then does the mango suit your English taste?

W.—It is so delicious.

K.—Communion is equally delicious. Taste it, and you will find that it does not disagree with you. If the mango is agreeable to both Indians and Englishmen, spiritual things, if they are good and sweet, must be welcome to all nations. Surely you can have no prejudice against anything really good among us simply because it is *native*.

W.—No, certainly not. I am an enlightened man and a scientific man. I have no prejudice whatever. Only your spiritual communion is not so delicious as your mango.

K.—Taste it, my dear sir, and you will find it is quite as good.

W.—I must admit your mango logic is irresistible.

SALUTATION.

GLORY to God, the Supreme Spirit.

Unto all the Prophets and all the Saints of ancient and modern times our reverent and grateful loyalty.

To all the Churches in the East and the West our respectful greetings.

To all good men and true, apostles, missionaries, philanthropists, and men of science our cordial salutation.

To the Press, a great and sanctifying power, our respect and gratitude.

To all, Europeans and Indians, interested in truth our request is,—Give us your prayers and good wishes, your friendly counsel and fraternal help.

OUR CREED.

ONE God, one Scripture, one Church.

Eternal Progress of the Soul.

Communion of Prophets and Saints.

Fatherhood and Motherhood of God; Brotherhood of man and Sisterhood of woman.

Harmony of knowledge and Holiness, Love and Work, Yoga and Asceticism in their highest development.

Loyalty to Sovereign.

BENEDICTION.

UPON the many institutions and enterprizes, noted below, religious and secular, connected with our reform movement in India, may the Lord's choicest

blessings descend! May those who are engaged therein find abundant reward here and hereafter!

1. The Brahma Mandir or Temple of the New Dispensation.
2. Sunday Mirror, Weekly English Journal.
3. Dharma Tattwa, Fortnightly Bengali Journal.
4. Paricharika, Monthly Ladies' Journal.
5. Sulav Samachar, Weekly Pice Paper for the masses.
6. Albert School for Boys.
7. Girls' School.
8. The poor, infirm and sick under the Charity Section of the Indian Reform Association.
9. Arya Nari Somaj, or Ladies' Union for prayer and social improvement.
10. Apostolic Durbar: Missionary Conference and Business Section.
11. Mangal Bari, or Apostolic Homes.
12. Theological Institution.

And upon all our friends and sympathizers, far and near, may Divine blessings rest for ever and ever.

OLD AND NEW.

OLD MAN.	NEW MAN.
Asiatic or European ...	Asiatic and European.
Hindu or Christian ...	Hindu and Christian.
Mystical recluse and sleepy quietist ...	Mystical philanthropist and practical quietist.
Trinitarian who hates unitarianism ...	Unitarian who believes in the trinity of Divine manifestations.
Sectarian who excludes all other sects ...	Eclectic who includes all sects.

Mechanical combination of truths and characters by the intellect	Chemical fusion in life.
Exceptional inspiration	Universal inspiration.
Believes in invisible spirit or visible idols	Beholds Spirit-God.
Honors Christ but reviles Socrates and Chaitanya	Honors all prophets in Christ.
Sees multiplicity and confusion	Sees unity and harmony.
Destructive	Constructive.
Sees only errors in others and frets	Sees only their virtues and improves.
Decrepit and cold	Always fresh and young.
Extols flesh above spirit	Magnifies spirit.
Carnal even in religion	Spiritual even in the world.
Sentimental and arbitrary	Scientific and firm.

CONCILIATION NOT CONCESSION.

In preaching the New Dispensation our beloved and honored band of Apostles must, wherever they go, endeavour to keep its purity and integrity unsullied. They must not compromise themselves. The New Gospel is a complete system of faith and moral discipline, which the Lord has in the fulness of time vouchsafed unto India, and blessed are they who preach and practise it in its entirety! Let us not mix with it our own caprices and vain imaginings or those of others. Let us not modify or mutilate it with a view to render it convenient and agreeable to those who would otherwise be staggered by its high principles. We shall do no such thing, but simply place God's

truth before men in its fullness and integrity. Any prudential policy might appear successful for a time among a limited community of exceptional classes of men, here and there, but it is sure to defile and weaken God's Dispensation and paralyse His holy Church. We know there is strong temptation in these days to make the Dispensation somewhat more rational and less offensive than it is. But woe unto them who yield to the tempter! Men of faith must not faint because some have said of our doctrines that they are absurd and ludicrous and even offensive. The Apostles of God will preach the truth and nothing but the truth, the Dispensation, and nothing but the Dispensation, and leave the issues in the hands of Providence. They cannot judge of the doctrine, for that is of God. Let them preach the truth, explain it, illustrate it, verify it. If still the perverse persist in ridiculing God's truth and reviling His ambassadors, all that they have to do is to obey Christ's command and instantly wash off the dust of their feet. And yet our apostolic brethren must be tolerant. They must listen to advice and take warning when offered in a friendly spirit. Christians, Hindus and Brahmos shall all have a patient hearing, so long as they speak as friends and brothers, anxious to point out errors and avert evils. The Theist of the New Dispensation is never tired of learning, never tired of loving. If well-meaning men say there is danger of superstition and priestcraft, idolatry and caste, immorality and vice being resuscitated by our indiscretion, let us hear, and weigh the argument and try to grow wiser. If really intelligent men assure us that our vessel is not safe in the direction it has taken, for there are hidden shoals of pantheism and spiritualism and mysticism upon which it would run the risk of being shipwrecked, and that if we go further rashly and without being forewarned, we

shall sink hopelessly in the sea of a new superstition, let us ponder the warning with the utmost seriousness for we lose nothing by philosophic reflection. And should it be necessary let us be discreet, being respectful unto our elders, and give up unwisdom and impetous hot-headness. Nay let us show that we abominate superstition and hate impurity as heartily as others do, and that we are quite as ready to resent and prevent an outrage upon science and morality as they are. All this we trust our apostles and missionaries will do. May they be always meek and gentle, humble and modest in the midst of conflict of opinion, and may they prove themselves ever ready to learn even from the least among their enemies! Yet there shall be no compromise though there may be conciliation, no concession of an iota of truth or tittle of God's doctrine though there shall be love and respect, toleration and sympathy.

A CAPITAL OPPORTUNITY.

THE times are out of joint, and seem to afford splendid opportunity to all jesters and scoffers and sceptics. Here is the New Dispensation. It abounds with eccentricities of the highest type, which the world with its little head cannot understand, for they are all beyond and above the ordinary course of things. The dwarfish intellect cannot comprehend giant truth. The little plummet of human philosophy cannot sound the depth of spiritual science. Old brains cannot catch new ideas. The supernatural things of God, the natural man fails to understand. Therefore he rants and raves, frets and frowns, laughs and laughs to scorn. Rather than confess his own weakness and go to pray for light—

that would be humiliation indeed—he attacks and ridicules what he cannot comprehend. Every new truth, whose height and depth he cannot measure, excites his ridicule. God speaks to man! He gives the ascetic rice to eat! Christ, the Hindu's necklace! Modern civilization will kiss ancient Hinduism! Moses and Mill will shake hands with each other! Ha! Ha! The pedantic scoffer laughs at these ideas of the New Gospel, and says nothing can be more absurd. Heaven has confounded Doctor Wiseacre, that the scripture might be fulfilled, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes." A wild and boisterous merrymaking, with infidel guffaw, shall be kept up throughout the land till Heaven's king establishes His throne on earth.

THE FLAG CEREMONY.

IT behoves us to discover and honor the sacred secrets of symbolical faith. Great minds have in all ages symbolized great ideas. They spoke poetry; they instituted poetry. Their ideas stand before the world crystallized in parables and ceremonies. One such ceremony, the sacrament, we have already explained. Its deep principle of spiritual absorption we recognize philosophically, and desire to cultivate practically. In this simple ceremony we see Christ's assimilation to the life of humanity. The symbol, like the outer shell, will pass away in time The real truth will abide eternally. The New Dispensation has adopted another great symbol. It is the Banner. It represents the Church Militant developing into the Church Triumphant. A Church without a banner may represent doctrine and discipline, faith and communion. But till it unfurls the banner and sounds the

Behold the Flag of the New Dispensation! The silk flag is crimson with the blood of martyrs. It is the Flag of the Great King of Heaven and earth, the One Supreme Lord. Victory flies round His holy banner. His Almighty arm will crush all evil and annihilate sin and sensuality. Behold the spirits of all the prophets and saints of heaven assembled overhead, a holy confraternity, in whose union is the harmony of faith and hope and joy. And at the foot of the holy standard are the Scriptures of the Hindus, the Buddhists, the Christians and the Mahomedans, the sacred repositories of the wisdom of ages, and the inspiration of saints, our light and our guide. Four scriptures are here united in blessed harmony under the shade of this flag. Here are knit together in international fellowship four great continents, Europe, Asia, Africa and America. Here you see the meeting place of the east, the west, the north and the south; of the young and the old, of men and women; of the rich and the poor, of the wise and the unlearned. Here is the harmony of the mind and the heart, the soul and the will, of knowledge and love, devotion and duty. Glory unto God in the highest! Honor to all Prophets and saints in heaven, and to all Scriptures on earth!* Unto the New Dispensation victory, victory, victory!

In the solemn spectacle the spiritual eye saw the living symbol of Christ's Kingdom of Heaven. The *Khalsa* of Guru Nanak's Church, with its *Jhanda* or banner and the *Granth Saheb* was seen there. So also were the victorious flags of Chaitanya's martial procession embodied in the ceremony. The whole thing was a grand symbol of Royalty—the Heavenly King enthroned—and it foreshadowed His future Kingdom on earth. The true believers, one after another, marched towards the Flag of the Holy King, touched it, kissed it, and then reverently bowed before

God, gave Him their allegiance and homage, and prayed "Thy Kingdom come."

GOD OUR MOTHER.

EVEN the most enlightened men have their prejudices. What is it but a prejudice to object to the application of the term "Mother" to God? We can view it in no other light. It is quite as good, or quite as bad, to address Him as our Father as to speak of Him as our Mother. We are not advocates of anthropomorphism, and we must therefore take exception to both these words, if they are meant to apply to Godhead our notions of earthly parents. The Supreme Lord is neither Father nor Mother. There is no sex in the spirit. It is as absurd therefore to speak of a masculine as of a feminine divinity. Yet we all address God as our Father. For we do so metaphorically. We *compare* His love to that of the earthly father. As the father takes care of us and feeds us and provides for our wants, so the Merciful Lord loves and sustains us and supplies all our wants, temporal and spiritual. The analogy is perfect and unexceptionable so far as it goes. The only obvious difference is that the earthly father is finite, while the Heavenly Father is infinite in loving-kindness. Another metaphor, equally good and apt, likens God to the mother. As the mother is tender-hearted and indulgent even more so than the father, and fondless and caresses and suckles the child, day and night, with intense affection, unwearied watchfulness and untiring forbearance, so the Lord is sweet and tender, "long-suffering and of great mercy." Why then shall we hesitate to admit the analogy here? If God is father-like, He is surely mother-like too. If He has

the stern love of the father, He possesse also the tender compassion of the mother. Then let us rejoice that our God is both Father and Mother, the perfection of paternal love and the perfection of maternal tenderness.

VOW OF POVERTY.

ON Tuesday, the 15th March, the Apostles of the New Dispensation were duly admitted into the Apostolic Order. As the Vow of Poverty is essential to admission to the holy order, the minister appeared as a candidate for it, on behalf of himself and his brother-apostles. The first ceremony which was gone through after they had all assembled outside the Sanctuary, was the washing of feet. One after another they came to the place where there was a low wooden seat, and sat upon it. The Pratipalac, who looks after their daily food, bowed, and washed the feet of the Apostles as they sat with their feet stretched upon a bason, while the Upadhaya wiped them with a towel They then went solemnly into the Sanctuary, and took their seats. The minister bowed before the bason, then raising his head he drank out of it, and invoked God's blessing that he might become a worthy servant He then took his seat on the Vedi. Christ's solemn charge to his apostles was then read, and the first portion of the service was gone through and hymns chanted; after which Upadhaya stood up, and received the Medal of the New Dispensation. He then as chief priest administered the vow. He presented to the minister a Medal, which he reverently accepted and wore on his person. Then followed the presentation of a stick and a scrip, both national symbols of mendicancy. Dressed in *gairic*, with head shaved, the servant of the

Apostles humbly received these, and asked for alms. Thereupon rice and vegetables were put into the small bag, which he held in his hand as a mendicant. The ceremony, which was impressive, and moved many to tears, was the beginning of thirty days of mendicancy, during which the servant of the Apostles was pledged to live exclusively upon alms, in the shape of rice, dal, salt, oil, vegetables, fruits, etc., with which kind friends might favor him. A few more medals were then presented, and there was laying on of hands in each case, indicative of Apostolical Succession. The ceremony concluded with a charge to the Apostles, prayers and benediction.

IS THERE ANY THING NEW IN THE NEW DISPENSATION?

Is not 'seeing' the Spirit-God new? Is not 'hearing' His spirit-whisper new? Is not the worship of the Supreme Spirit as Mother new? Are not interviews with Moses and Socrates new? Are not pilgrimages to Faraday and Carlyle new? Is not the vow of taking no thought for the morrow, amid nineteenth century civilization, new? Is not Yoga, which is always conscious of duality, new? Is not the doctrine 'I and my brother are one' new? Is not the golden rule 'Do unto others more than you would have them do to you' new? Is not the absorption of prophets and saints new? Is not the chain of logical sequence which binds all dispensations new? Is it not new to regard the Hindu devotees of the New Dispensation as apostles and spiritual descendants of Christ and Paul? Is not the eclecticism new, which blends together in perfect harmony the deepest communion, the most advanced philosophy, the most enthusiastic

philanthrophy, the sweetest love, the strictest asceticism? Is not the science of religion new, which connects the prayers and prophecies, the asceticism and inspiration of all religions by common laws and universal principles? Is it not new to combine Catholic, Protestant, Baptist, and Methodist in Christ, and Christ, Moses and Socrates in God? Is it not new to be an ascetic householder, a mystical scientist, a wise enthusiast, an inspired worker?

RELIGIOUS INFIDELS.

THERE are infidels in the world, and there are infidels among religious men. We always stand at a safe distance from the former, and are altogether beyond the reach of their influence. But against the latter we do not always take care to guard ourselves, and their noxious breath imperceptibly contaminates the Church. We must shun both, the latter especially for the covert and disguised infidelity of professed believers is even more dangerous. Infidelity among religious men manifests itself in reference to such doctrines as these, Special Providence, Inspiration, Voice of God, Prophets, Communion, Asceticism. To deny these is unbelief. One may believe in an imagined divinity and an illusory heaven and even in formal prayer, and yet he may be an infidel. There are people who seem to say to God in a patronizing spirit,—"Well, deity, it is enough that we believe in thy existence and offer thee one prayer daily. Rest satisfied and seek no more." This Heaven Patronizing Company is really a most offensive and audacious company of unbelievers, who are slowly undermining the world's faith, and ruining thousands of men and women all over the world. You take a man, cut his

nose and ears, mutilate his hands and feet and destroy him, and then say Good morning, brother! So you take Divinity, and deny His living inspiration and Providence and His prophets, and then kneel down to worship a dead and broken deity! Is this faith or infidelity? Men who deny these doctrines are rebuked by Christ as "O ye of little faith." They may be said to occupy a high position among doubters; but doubters they are and unbelievers in regard to all the higher doctrines of religion. They look grave and devout, they are Brahmos and Deists, they have learnt to close their eyes during prayer. But when you draw them out in conversation you hear these pious infidels break forth in language such as this—Christ was a cut-throat and an imposter; Chaitanya was a dirty mendicant; he who claims inspiration is a fool and a humbug; asceticism is only a device of cunning priests; God is an abstract force and can have no providence and can never answer prayers! We can only pity the infidelity of these religious scoffers, and earnestly pray for their conversion. "A little knowledge," says the poet, "is a dangerous thing." A little religion is a far more dangerous thing. Faith must be full. If a man believes in God he must surrender himself wholly to His guidance, His inspiration, His Providence, His special grace and to His beloved devotees. To say that God cannot and does not guide us is to deny the Living God. To say that He simply exists and governs by law, but never talks to us in response to our prayer is to believe in a worse-than-stone-god. Surely this is infidelity and rebellion against the Most High. Put down this unclean thing.

TO OUR ENEMIES.

To all our enemies, in India and in England,
To all our enemies, Hindu, Christian, Buddhist, Mahomedan, Parsi and sceptical,
To all our enemies among the rich and the poor, among the educated and the uneducated classes,
To all who are our antagonists in faith and doctrine,
To all who are jealous of our prosperity,
To all who have slandered our character, publicly or privately, or have otherwise tried to injure our best interests,
To all who hate us and abhor us for some reason or other,

We send our fraternal love and good wishes. May you prosper in health and happiness, and may those who are near and dear to you prosper! May the merciful Father vouchsafe unto you His blessing, and promote your temporal and spiritual welfare! Permit us to sit at your feet, and learn humility and forgiveness.

THE PAGAL.—I.

THOUGH I am a Pagal, there is method in my madness. I am not as other Pagals are. My insanity is different from theirs. Too much thinking has made me mad, and marred all my prospects in the world. Yet am I not unhappy. Old men and young men, the wise and the uneducated, ridicule and hate me, and laugh at me whenever they see me. My oddities and eccentricities for I have many, always afford them an inexhaustible fund of mirth and amusement. But

they have no compassion on me. Why do they laugh when they ought to have pity? They know that the mad have no control over themselves, and ought to be pitied in their misfortunes. Alas! in my helplessness I find no sympathizing voice, no tear of compassion. But what if men do not like me! I like myself immensely. To me soliloquy is better than conversation. Sometimes I am very handsome in my own eyes, and I may add, lovely. I think all Pagals love themselves, and I am no exception to the rule. My madness lies chiefly in this. I always see two in one. I am walking. Not I alone, but I and 'Thou,' two persons walking together. This is my body wherein I am. Yet not I alone, but another also; I and 'Thou' living together. In every act and thought, in every force and energy, in every penny and property belonging to me, I have a human *me* and a Divine *me* closely interwoven. I have no solitude, for I am always two. This arithmetical puzzle confounds me. This mysterious Second Person—who is He?—inseparably connected with the first person I, is always before my mind's eye. It encompasses me. This double personage, this duality is a marvel to me. I rise from my bed. Lo! there are two. I go to eat. Lo! two again. Always two, never one. Like an editor I am always "We." Apparently one; really two persons. Who can cure my madness? This much to-day. More hereafter.

DIVINITY STUDENTS.

It is proposed to organize an Order of Students of the New Dispensation, for the benefit chiefly of those young men who, either at home or in schools, are engaged in cultivating the intellect and acquiring

knowledge. There are men who think that students cannot be religious, that the vocation of a scholar is incompatible with devotion, meditation, asceticism and charity. Hence their sage counsel that so long as a man leads the life of a student he should make study his only concern and thoroughly ignore religion. This erroneous and harmful notion ought to be exploded, and our youths saved from atheism, indifferentism and worldliness. The New Dispensation is for young men as well as old men. It will not exclude the young from the kingdom of Heaven. It will put down the infidel cry,—the young are doomed to ungodly knowledge and carnal life. It contemplates the formation of a new order of devotees among students, men who will seek wisdom and knowledge together, and cultivate study and devotion with equal earnestness, men who will subordinate literature and science to prayer and piety. The order was lately announced, and on Sunday last, 11 young men appeared in the Sanctuary as candidates for the Preparatory Vow, which was instituted on the occasion. In the course of the service the minister explained the advantages of the Vow, and then proceeded to administer it to the candidates. The Vow embraces the following duties, and is to be observed for a fortnight :—

Immediately after rising from bed, reading "Pratasmarania" or Remembering the Lord, and Scriptural readings.
Morning Service and reading 108 Names.
Daily Study or work.
Study of grass with a view to learn humility.
,, flowers ,, ,, tenderness.
Study of the firmament and contemplation of the Infinite.
Study of prescribed theological works.
Before going to bed confession of sin and prayer.

We understand that three more have subsequently been admitted.

SIN AGAINST THE HOLY GHOST.

IN these days of rampant materialism there seems to be a perpetual warfare with the Holy Ghost. Thousands worship God as the Father; thousands too honor the Son. But the Holy Spirit who careth to magnify? In His tabernacle few are the worshippers. The Father, the Son, we hear everywhere. But the Holy Ghost, nowhere. He is not so much as even recognised. People seem to say, "it is enough that we worship the Supreme God as our Father and follow the example of His Son: why shall we pay homage to the Holy Ghost? We know Him not." We charge these men with infidelity. They are men of little faith. And their sin is atrocious, for they sin against the Holy Ghost. Beware of such sins, for the Gospel tells us that "whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven," meaning thereby that such blasphemy is most wicked and iniquitous. The reasons are obvious. Sanctification cometh from the Holy Spirit, and the healing of the soul. God Almighty, inspiring, sanctifying and saving the sinful heart is the Holy Ghost. God as our Creator is the Father; the same God as our Saviour is the Holy Ghost. These are only different aspects and functions of the Supreme. In the latter capacity and designation He instructs and illumines the mind, subdues the passions, and purifies the heart. He works mysteriously in the inmost recesses of the soul, continually cleansing it and sanctifying it. The Holy Spirit of God giveth us *new life*. Therefore His promptings and His teachings, His injunction and His inspiration we dare not question, much less disregard. Every breath of the Holy Spirit is unto our edification and salvation, and is therefore eminently important. The voice of the

Spirit is our instructor, for who can understand the scriptures without His aid? The omnipotence of the Spirit is our shield and buckler, for who can resist evil without His living power? In the Spirit too we find all our joy and holiness and blessedness. This in-dwelling Monitor, Inspirer, Sanctifier, who can contemn? Who can venture to grieve the Holy Spirit? Who would be so foolish as to quench the living fire within the soul? And yet there are thousands, yea millions who do this. An infidel age hearkens not to the voice of God within. It derides such a thing as Divine *adesh* or injunction. It will go to Church and solemnly pray to God, but when He commands and directs, it doubts and hesitates. Ever and anon the Holy Spirit speaks to us and gives us direct counsel and command. If we do not obey these, of what avail is our faith or prayer? Oh the infidel sneers of those who speak thus of the solemn promptings of the Spirit within—"this is delusion, this is hallucination!" Woe be unto those who profess to love the Lord and yet spurn His direct injunction as an infatuation and His guidance as foolish imagination! Will the doubters of the nineteenth century audaciously question every word of the Holy Spirit, and reject every command emanating from His secret chamber in the heart as a lie? Infidel audacity! thou shalt find no mercy at the hands of the New Dispensation. We shall expose and smash into atoms this covert sedition, this proud rebellion against the Holy Ghost. Ye men of little faith, ye patronize the Father, but ye deny and dishonor His Spirit! Ye worship that very God whose still small voice within, enjoining your daily duties and always warning and admonishing you and reproving you, ye so sneeringly repudiate! Believe in God and believe also in His Holy Spirit. Remember that every word of that inward monitor whom men call conscience, every righteous

impulse, every noble sally of thought, every solemn remonstrance with carnal solicitations, every call to duty and repentance, every outburst of holy inspiration is the work of the Holy Spirit; and if ye deny or neglect any of these ye do so at your peril. Can ye by quenching the fire of inspiration find God? Woeful delusion! Killing infidelity!

ADVICE TO YOUNG MEN.—II.

NOW although God is present before you you cannot see Him; and why? Because your eyes are bedimmed, and unable to see the spirit. They have lost their power of spiritual vision in consequence of constant intercourse with material objects from early life. Your defective eye-sight prevents your seeing the Spiritual Light, and so the world seems godless. You require a remedy to cure this spiritual blindness and doubtless your spiritual doctors will be able to administer efficacious medicines to your eyes. In order that you may rectify your vision and see God distinctly, they will perhaps tell you to avoid the glare and heat of the world, and go occasionally at dead of night, into a dark room or in a very lonely place. There, in profound loneliness, you should shut your eyes, lest the objects around you hinder your meditation, and then proceed to ask such questions as these:—Art Thou present before me? Is it possible that Thou art present and yet I do not see Thee? Is a Person really present here? Is a formless Being actually standing before me? Do I feel the presence of any one here besides myself? Speak, speak if thou art here. Come let me be assured of Thy presence. —Wait for the reply, and then after a few minutes retire. Do this daily for a few days, and I am sure

you will be able to realize the presence of God in due time. Now, some there are who might say that you are in danger of being thus led away into fancy and delusion. You may create an imaginary God out of your own mind. Is this possible? Can you create a spectre by pure and sober meditation? To bring in what is not is delusive imagination, but to realize what is, is not so. It is an optical delusion to see an elephant before you, when there is no elephant; but to see a present person you do not require the aid of imagination unless it be to dismiss those doubts and unreal shadows that hinder your perception of him. So in the one case you are to imagine in that which *is not*; in the other, you imagine away delusion and unreality. And in order to see God who is present before you, you have to think away whatsoever affects your eye-sight. Take off the film from your eyes, and you will see God as distinclty and clearly as you see the various objects around you.

PIONEERS OF THE NEW DISPENSATION.

JOHN the Baptist prepared the way for Jesus. Always a John precedes a Jesus. Each Dispensation has its precursors. Heaven-appointed heralds usher it in. There is an upheaving of the mind, a fermentation, an agitation; preparatory struggles and premonitory symptoms manifest themselves; workers, as if sent in advance clear the way and prepare the public mind. And then, when all is ready, the promised Dispensation appears on the stage, not too soon nor too late. All Dispensations recorded in history illustrate this truth, and the New Dispensation forms no exception to the rule. For more than a quarter of a century signs of religious liberalism of a revolutionary

character have been witnessed in the world of thought and various movements have been set on foot, more or less unsectarian and eclectic, with a view to make men's faith more catholic and less narrow. In the West, the Broad Church School and the more advanced Unitarians in the van, and the numerous scientists of the age, whose name is legion, in the rear, have fought successfully with narrow Calvinism, and widened the basis of Christianity so as to include science and philosophy. In india, the Brahmo Somaj and English education have proved chiefly instrumental in liberalizing Hinduism and imbuing it with the spirit of Christ. More direct and special agencies for the synthetic union of all churches and Dispensations have come to operate upon the development of theological science and in more definite shapes has the literature of eclectic religion organized itself. Foremost among these is the *Science of Religion*, or Comparative Theology, which is the leading fore-runner of the present Dispensation. All honor to that noble Apostle of Theological Science, Professor Max Muller, who uniting in himself the Christian scholar and the Hindu Rishi, has discovered a ground of scientific unity beneath Eastern and Western faith! Next in importance stand the well-known and popular Series of Works on "*Non-Christian Religious System*," published under the auspices of the Society for Promoting Christian Knowledge. In this series are included Hinduism and Islam, Buddhism and Confucianism. The able writers who have contributed to the series have not only dispassionately analysed those systems, but have boldly pointed out parallelisms between Christian and Non-Christian thought and sentiment. Such a course of theological instruction, coming from a recognised Christian association, cannot fail vastly to influence the age for the reception of the New Gospel of harmony. Another helpful pub-

lication put forth in this direction is the *Sacred Anthology*, A "Book of Ethnical Scriptures" by Mr. M. D. Conway, in which, as the title imports, is collected the wisdom of all ages and all sects, and which may therefore appropriately serve as a scriptural hand-book of the present Dispensation. The only other pioneer we shall mention is the cultivation of Oriental Literature, on an extensive scale among Western scholars, a circumstance which has contributed greatly to unite Asia and Europe, and especially India and England in literary and theological confraternity. These are the blessed heralds and harbingers appointed by Providence to clear the way of the New Dispensation, and establish its kingdom in the present age.

DAILY COMMANDS FROM HEAVEN.

HOW sweet is the gospel that begins with a "Thus saith the Lord!" How dismal the sceptic's scripture which prefaces every ethical rule of conduct with "Thus supposes my intellect!" The former is authoritative and divine; the latter is full of earthly surmises and conjectures. Ask the proudest philosopher of the present age if the Lord ever sent a direct message to him, and he will candidly say, no. We would give him credit for sincerity, but certainly not for truthfulness. The truth is, God *did* speak to him, but he heard Him not; rather he treated the Divine Voice as a deception, and credited his own judgment with what came from above. Daily does God speak to each one of us, not to saints and prophets only, but to the least among us. We need not make a secret of this daily revelation, but will uphold it in the teeth of the most desperate infidelity of the age. We say most emphatically that from morn till night,

from day to day, the Holy Ghost speaks unto us, warning and commanding us, in each instance, with a clear "Thus saith the Lord." This daily Word of God we give below, and in doing so we challenge contradiction. Is there any infidel who can venture to call in question the subjoined commands of the Holy Spirit?

Thus saith the Lord God,—

1. Rise from the bed.
2. Be thou clean.
3. Remember thy Maker.
4. Take thy daily meals, and eat only that much which thy body requires.
5. Go to thy place of business, and earn livelihood at the sweat of the brow.
6. Serve thy wife and children, and give them what is good for the body and likewise what is good for the soul.
7. If thou art ill take medicine and strive to recover health.
8. If thou hast done wrong repent, and return to the right path.
9. Spend thy time profitably.
10. Go to bed, and relieve thy exhausted frame.

These universal commands, and many a special injunction besides, the believer hears. Who can question or deny these?

THE PAGAL.—II.

I LIVE in a haunted house in the city of Unmadnagar, and then again I am as one possessed with ghosts. My neighbours tell me it is all imagination and mere phantasm. Well, I do not agree with them. Note these four things. I am a Pagal, I live in the

city of Pagals, I dwell in a haunted house, and I am possessed with how many ghosts I know not. What an embarrassing complication! The very acme of insanity! My case is hopeless. But stop, O fool! Why dost thou speak in such a strain? It is a pleasure to be Ghosts and Pagals in one, and a most fortunate thing it is. How many people become Rajahs and Nawabs, Governors and Sovereigns, but how few, O Pagal, in this nether world enjoy the transcendental illumination which thou art privileged to enjoy? Quite right. That voice speaks wisdom, and is consoling. Now, touching these ghosts and spirits that have possessed me, and are moving about me in this house continually, an army of brave, lofty, fine-looking, well-built soldier-spirits, indeed I like them; they are not like these pigmy dwarfish fellows that inhabit the earth. I am not frightened, but I love them. Ghosts are said to frighten men and women when it is dark. They are called evil spirits. But O these good souls, dear ghosts, charming spirits,—they are delicious. The Captain of these ghosts is called the Holy Ghost. He never leaves me, because He says He is fond of me. He says infinite love has made Him desperately and eternally mad. Mark the sweet word 'mad.' Even the Supreme God, the Highest Person in the universe is mad. Beautiful idea! I love the Prince of ghosts. He has bewitched and fascinated me. I call Him Father, Mother, Brother, Sister, Friend, Home, Cash-box, Bread. I call Him Ice in the hot weather, and I call Him Pearl Necklace too. He has possessed me completely, and my intelligence and affections, my body and mind, my heart and soul, He has seized all. I wish He will occupy and pervade and absorb me more and more, He is so loving and charming. And this Holy Ghost has besieged my body and my house with His spirit-army. These are dear sweet ghosts; how playful and

jubilant! Do ye not see them? Here, there and everywhere; in my sanctuary, in my drawing room, in the dining room, all over the garden, under shady trees, hid in the roses, lurking in the bush. Ghost, ghost, everywhere. Abraham, Moses, Jesus, Confucius, Hindu Rishis, Buddhist monks, all all are in me. These are my soul's friends and companions. Not for a lac of rupees, nay not even for a hundred lacs will this Pagal barter these dear souls. No, never.

THE TRINITY IN OUR CHURCH,—AN HISTORICAL FACT.

THREE great battles has the Lord's Church fought in India, and it is interesting to study their secret causes and their issues. Why and how they were brought about and what important purposes they have served in the economy of Providence, let us reverently inquire and ascertain. The study will prove alike agreeable and profitable. It will reveal to us the marvellous wisdom of God Almighty in His dealings with this nation, and the wondrous manner in which He is unfolding His holy Gospel in our midst. Every body speaks of the schisms and divisions in our Church and condemns and deplores our petty squabbles. Little do secularists and unbelievers know of the deep workings of Providence underneath these so-called "squabbles." How wonderfully has the Living God fulfilled His great purposes, unseen and unobserved, and evolved His eternal doctrines beneath the evanescent and unimportant phenomena of party bickerings and sectarian conflicts! Our first war was with grim idolatry. We found our countrymen prostrate at the feet of idols: we found them miserable because of grinding superstition and tyrannous idolatry. Men

and women had turned away from the One True God, and refused to acknowledge or worship Him. We declared war with tyrant-idolatry. It was in the year 1828, more than half a century ago. For many long years our Church fought with the millions of our idolatrous countrymen, and great was our success. The kingdom of the Living God, the Supreme One, the infinite Father of all, was established, and hundreds and thousands of liberated prisoners came and offered homage unto His throne. Our victory we proclaimed by trumpeting forth the praise of the *Ekamevadwitium* and unfurling His banner. The result of this battle was that we were cut off from the bulk of Hindu society, and had to form a new community and a new city. Time rolled on. At last signs of contention and hostility manifested themselves in our little body. While we were opposed to the teeming millions of Hindu idolaters, there was a serious division in our own camp among a handful of God's soldiers. Soon the cloud, not bigger than a man's thumb, thickened and expanded and burst into a mighty storm. The battle cry was raised in 1866, fifteen years ago, and there was martial music proclaiming the encounter of hostile armies. What could be the cause of this second war? It was a battle to vindicate conscience. The majority of our brethren were content with mere monotheistic worship, but cared not to apply their faith to daily life. They worshipped God as their Father, but did not, like the obedient son, attune their will in all things to the Divine will. We insisted on thoroughness of fidelity and devotion, entire harmony of the Father's and the son's will in daily life. Hence the commotion and the war. Strenuously did we fight till victory came and kissed our banner. Our small Church became smaller still. We marched on, and formed a new city and a new temple unto our God, in remembrance of

our triumph. Peace dwelt in the new city, but only for a time. Again the sound of the drum was heard in our Church, and we were threatened with another rupture. The Lord demanded even larger faith and more perfect devotion. These, hundreds persistently refused to give. They said they would serve God, but according to their own interpretation of His will. In the inner working of the Holy Spirit they had no faith, and they defiantly denied the doctrine of Inspiration or *Adesh.* We instantly declared war against this species of infidelity, and in close combat we at last achieved signal victory over our antagonists. Having now triumphed over all opposition we joyfully sounded the conch-shell of peace, and built unto our dear God the new city and the new tabernacle of the New Dispensation. Devout reader, trace if you can, the finger of God in these successive stages of our progress. In the earliest war we vindicated the Father; in the second we honored the Son; in the third we have established the kingdom of the Holy Ghost. The idolaters protested against the Father; the parent Brahmo Somaj protests against the Son, and would not honor Jesus or Moses or Paul; the protesting Brahmos protest against the Holy Spirit, and regard Divine inspiration or command as a lie. But—glory be unto God—the New Dispensation worships the Father, honors the Son, and lives in the inspiration of the Holy Ghost. We never read or studied the doctrine of Trinity, but our Holy Church has lived and grown into it. To us this is a marvel.

THE NEW HOM CEREMONY.

ON Tuesday last the Sanctuary witnessed a new and imposing, and we may add, an instructive spectacle. There was a large iron fire-pan in front of the Vedi; in an earthen vessel was *ghee* or clarified butter; bundles of sticks and pieces of fire-wood were gathered in one place, and there was a large metallic spoon. Varieties of beautiful and fragrant flowers and evergreens in abundance formed a semi-circle skirting the place where these things were arranged. No one was prepared for such a sight, as none even among the select few who were present knew what was going to happen. After the introductory portion of the Service was over, the minister invoked Divine blessing on the Ceremony which was to be performed, and prayed that it might become profitable unto the Church. He then lighted up the fuel before him, and pouring over it clarified butter, produced a brisk Fire, which he thus addressed :—

O Thou Blessing Agni,

Great, great art thou, great among the forces in creation. We shall honour thee and magnify thee because of thy greatness and majesty. Thou art not God : we do not adore thee. But in thee dwells the Lord, the Eternal Inextinguishable Flame, the Light of the universe, the immanent Fire, Fire of fire, whom fire doth reveal and glorify. O thou brilliant Agni, in thee we behold our Resplendent Lord. His hand holds up thy holy flame. Without Him thou art not. Then let us glorify Him, thy God and our God. The Lord has made thee, O Agni, formidable and mighty, mighty to consume and destroy. With thy tremendous force thou burnest and swallowest extensive forests, and reduces cities and towns into ashes. Be-

fore thy fury heroes tremble in utter helplessness. But if, Agni, thou art a fierce enemy to be always dreaded, thou art also a benefactor, worthy of all honour and gratitude. Our friend art thou, O Agni. Thy good services who can recount? In the firmanent above thou art ablaze as the sun, and thou scatterest light and heat in all directions for our benefit. Down below on earth, in the home of every householder thou kindlest a flame to cook our daily food; thou cheerest us in cold wintry nights; and thou lightest the candle to give us light in the midst of darkness. Thou removest plague and pestilence and foul diseases, and thou dost purify the air by destroying noxious effluvia. Therefore, our venerable forefathers, the ancient Aryan Rishis, greatly honored thee, and performed the sacred *Hom* unto thy glory. O friend and benefactor of the human race, O thou whose glory the Rig Veda so devoutly sang four thousand years ago, burn brightly before us, that we may sing thy praise amid the civilization of the nineteenth century and be worthy of our forefathers. Blessed art thou, O Agni, for thou art a blazing witness unto the Lord, and thou revealest His brightness unto man.

O Thou Resplendent God of Fire.

O God of Agni, as Agnihotri and priest I initiate the ceremony of the true Hom, under Thy command, for the destruction of carnal propensities. Help us, God; good God, help us. In Thy holy fire we desire to burn to-day our sins and iniquities, our foul desires and the lusts of the flesh. As the fire before us burns these pieces of fuel, so shall we burn our anger and avarice, lust and pride, and all our passions in the fire of Thy holiness. We are not saved till the very root of sin and temptation is burnt up. The son of God in an instant bravely vanquished Satan, and

overcame temptation. And so the blessed Buddha indignantly drove away the tempter Mara, and conquered flesh. Administer unto us, O Resplendent Spirit, fire-baptism, that we may vanquish the tempter as those master souls did. Root out iniquity. Destroy the very seed of corruption. O Lord, Annihilate Satan and burn Death; that we may put on incorruption and everlasting life. These six pieces of fuel tied together, which represent the six evil passions of the heart, do Thou burn and destroy in The flame. And as these pieces of fuel burn and are reduced to ashes, may they typify the destruction of our carnal passions in the fire of Thy holiness !

Thus saying, the minister cast the six pieces of fuel into the burning fire, the congregation exclaiming together, "Victory to God, Victory to God, Victory to God."

Peace, Peace, Peace.

TRUE MEANING OF THE FIRE CEREMONY.

THE Hom ceremony, which we noticed the other day, was a combination of many types and symbols, ideas and principles, chemically made into one. They were not of course elaborated separately by much reflection and thought, and then moulded and mixed togther into a heterogeneous compound. The whole thing, however, was evolved as one solid and synthetic unity, typical of a deep spiritual principle, namely the slaying of carnal propensities. In this rite the observant eye will find Christ's Temptation, Buddha's Temptation, the Hindu Rishi's Hom, the Parsee's Blazing Fire in the Temple. The chief idea in it is "Get thee behind me Satan." This idea has been worked out in a perfectly national style. To a Hindu

fire naturally commends itself as a destructive and purifying agent, and in his mind it cannot fail to suggest grand traditional associations of the ancient Hom ceremony, which was used in Vedic days to destroy both physical and moral evil, to purify the atmosphere, to keep off ferocious beasts and venomous snakes, to ensure the safety and peace of the hermitage, and thus to help in various ways the Yogi's spiritual culture. Hence is it that we find the modern Hindu devotee lighting up the Vedic Hom fire to burn the six Satans of his carnal nature. These are the *Sharr Ripu*, or six enemies, namely Lust, Anger, Covetousness, Infatuation, Pride and Envy. The Hom, then, under the New Dispensation, symbolizes the burning up of carnality in the blazing fire of Divine holiness, and marks the turning point in the life of every disciple of Christ, where the soul in the strength of the Lord resolutely overcomes temptation, says unto evil 'Avaunt,' and accomplishes the negative or destructive work of sanctification, before entering upon its positive side, which is the attainment of new life through Baptism.

IMMERSION IN JORDAN WATER, OR THE NEW BAPTISMAL CEREMONY.

THE Ceremony of Overcoming Temptation, which was initiated on Tuesday, the 7th, was consummated on Sunday last. What began with Fire ended with Water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man; Baptism evolved the new man.

After Service in the Tabernacle the devotees con-

gregated in the family Sanctuary. The minister took his seat on the Vedi, and offered a short prayer to the following effect:—

"Eternal Spirit, we Thy pilgrim servants desires to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where eighteen centuries ago, Jesus, Thy son, was baptized. Gratify Thou our hearts' longing, and guide us and cheer us in our pilgrimage."

The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the mridanga, the conch-shell and cymbals, till they reached the bathing ghaut of the *Kamal Sarobar*, the tank attached to the Sanctuary. The place had been decorated with flowers and evergreens and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghaut; the minister sat upon a piece of tiger's skin, stretched upon a wooden Vedi erected for the occasion. Deep silence prevailed. It was near mid-day, the torrid sun was burning over-head, when the minister addressed his people as follows:—

Beloved brethren, we have come into the land of the Jews, and we are seated on the bank of the Jordan. Let them that have eyes see. Verily, verily, here was the Lord Jesus baptized eighteen hundred years ago. Behold the holy Waters wherein was the Son of God immersed. See ye here the blessed Jesus, and by his side John the Baptist, administering the rite of Baptism, and behold in the sky above the descent of the Holy Ghost. All three are here present, Father, Son, and Holy Spirit, spiritually united. Pilgrim-brothers, mark their union to-day, on this hallowed spot, and see how the Water shineth in celestial radiance.

O Thou Great Varuna, Water of Life.

Sacred Water, Mighty Expanse of Seas and

Oceans and Rivers, we glorify thee. Thou art not God, but the Lord is in thee. Thou art full of the beauty and glory of Heaven; each drop revealeth the Divine face. Thou art the Water of life. A most helpful friend art thou unto us. From the clouds above thou comest in copious showers to quench the thirst of the parched earth, and to fertilize its soil. Thou fillest rivers, seas and oceans. Thou causest the dry earth to become fruitful, and thou producest plentiful harvests, fruits and corn in abundance, for our nourishment. O friend of the human race, thou satisfiest our hunger, thou appeasest our thirst. Thou cleansest our body and our home, and washest away filth and impurity. O thou great purifier, thou healest disease and thou givest health. Cooler and comforter, daily we bathe in thee, and feel refreshed and comforted. Ships freighted with riches float upon thy bosom, and bring us affluence from distant shores. O serene pacifier, thou extinguishest all agony, and refreshest the troubled head. O true friend and benefactor, our venerable ancestors loved thee and honored thee, and adored thee. And to-day, as in days gone by, the Ganga, the Jamuna, the Narmada, the Godaveri, the Kaveri, the Krishna, and all the sacred streams in the land are greatly revered by the people. Say, mighty Varuna, didst thou not suggest to Buddha the idea of *Nirvana*. O thou extinguisher of the fire of all pain and discomfort. And Jesus too magnified thee, and he praised thee as none ever did before. For he saw and found in thee new life and salvation. In the holy Jordan was the Son of God baptized. We praise thee, we bless thee, Holy Water. Rain and river, lakes, seas and oceans we bless and magnify.

The minister read the whole of Matthew, Chapter III., "In those days came John the Baptist, preaching in the wilderness of Judæa &c."

He explained the true secret of Baptism thus :—

Why did Jesus plunge into the Water of the river? Because he saw the Water was full of God. The Omnipresent Spirit of God he saw moving upon the face of the Waters, and in every drop sparkled Divinity. In such holy Water, in the Jordan of divine life, was Jesus immersed. And as he dipped into the Water he dipped into Divinity, and straightway he came out of the Water, full of new or Divine life, and the Holy Spirit overhead announced his acceptance by God as His "beloved son." Thus in him was the Father glorified, and likewise the inspiration of the Holy Ghost. Behold, my brethren, the Water before us is full of the Lord, and blessed are they who are baptized in it, as was Jesus of Nazareth.

The minister anointed himself with flower-oil, and went down into the Water. Standing with his head above the Water and reverently looking upward he thus prayed:—May I behold Thy bright and sweet face, O God, my Father, in the Water that encompasses me! Convert this Water into the Water of grace and holiness that I may be immersed in life everlasting. May Thy beloved Son abide in my soul! May John the Baptist be here to administer unto me the sacred rite! And may Thy Holy Spirit hover over my head and inspire me!

After this he thrice immersed himself, saying, "Glory unto the Father," "Glory unto the Son," "Glory unto the Holy Ghost." To magnify the Three-in-one, he dipped once more, saying, "Blessed be SACCHIDANANDA!—Truth, Wisdom and Joy in One!"

With the Water he washed his eyes and ears, his hands and feet, and prayed with clasped hands:—

O Lord of Rivers and Seas.

Lord of Water, cleanse Thy poor servant, and purify my body and my soul. Thy holy spirit encircles

me right and left, before and behind. I have plunged into Thy holiness and love, Thy power, wisdom and joy. In the river of Thy sweet nectar have I been immersed, O Sacchidananda, and great is my joy. I thank Thee, and I bless Thee, O God of my salvation, O Merciful Father, that Thou hast baptised me with the Water of life eternal, and with Thy holy spirit.

The Singing Apostle then poured Water upon the minister's head.

A number of earthen and metallic vessels were then filled with *Santi-jal,* or Water of Peace.

The minister came out of the water with his *Kamandalu* filled with the Water of Peace, and sprinkled it over the heads of the assembled devotees, all shouting together "Peace, Peace, Peace."

Some of the devotees then reverently went through the Ceremony of Immersion, while the minister changing his dress put on the ascetic's yellow robe.

The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and after Immersion and a short prayer, joyfully carried home the Vessels of Water.

NATIONAL FORM OF OUR BAPTISM.

THE Hindu apostles of Rishi Khrista opened a new epoch in the history of Indian evangelization, on the 12th instant, by initiating a novel ceremony of Baptism. We have always maintained that India will not slavishly follow the usages of the Western Churches in honoring Christ, but will render homage and loyalty to the Son of God in her own national style. Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent Baptismal ceremony. There was

no mimicry, no vulgar or mechanical imitation of Europeanism or foreign Christianity. The whole thing was a Hindu festival. It was *Snan Jatra,* and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula "I baptize thee" &c., was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father and the Son, and the Holy Ghost. The rite was administered by John the Baptist himself, who was present in spirit, and than whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago, for verily faith and prayer converted Calcutta for the time into the Holy Land and the water of the tank was converted into the water of the Jordan. As regards the Mysterious Three, the priest of the New Dispensation thus chanted the New *Mantra* of Baptism, glorifying the Three Manifestations :—

Glory, Glory, Glory.

Unto the Father, the Son and the Holy Ghost.
Unto the Sun, the Light and the Fire.
Unto the Clouds, the Rain and the Harvest.
Unto the Self-Existent, the Incarnate and the Sanctifier.
Unto the Uncreate, the Begotten and the Comforter.
Unto I AM, Logos and Inspiration.
Unto God in Nature, God in History, and God in the Soul.
Unto Brahm, Brahmaputra and Brahmagni.
Unto the True God, the True Man, and Truth.

Unto Joy Itself, the Joyful Devotee and the Dispenser of Joy.
Unto the Master, the Servant, and the Command.
Unto Divinity, Divine Humanity, Divine Self.
Unto God Eternal, God in the Prophet, and God of Salvation.
Unto Sat, Chit, Ananda.

WHAT IS THE NEW DISPENSATION?

LET us sing the glory of the New Dispensation, the latest Revelation of our heavenly Father unto us, His children and servants in India.

Blessed are they who believe in the New Gospel, for they shall enter into the kingdom of heaven.

The New Dispensation is the harmony of all scriptures and all saints and all sects.

It is the harmony of reason and faith, of inspiration and science, of devotion and duty.

It is the harmony of the ascetic and the householder, of the east and the west, of the ancient and the modern.

It is the harmony of the Veda and the Purana, of the Old Testament and the New Testament.

It is the harmony of yoga and bhakti.

It is the harmony of youth and age, of man and woman.

It is an explanation of the mysteries of the Trinity and the Incarnation.

It is an explanation of the symbolic rites of Baptism and Sacrament, Hom and Jhanda.

It is an explanation of pantheism and polytheism.

It is an explanation of the philosophy of the Hindu pantheon with its millions of divinities.

It is the Church of the One Supreme, and tolerates not the least idolatry.

It is the Church of Universal Brotherhood, and tolerates not the least sectarianism.

It is the religion of an ever-working and ever-watchful Providence.

It is the religion of universal inspiration.

It is the religion of God-consciousness.

It is the religion of a Speaking and Teaching God.

It is the religion of pure science.

It is a protest against every form of deception, superstition, lying and imposture.

It is a protest against all manner of sin and iniquity.

It is Apostolical Faith.

It is the communion of saints.

It is Christ's kingdom of heaven.

It is the dawn of the Satya Yug or the Golden Age of universal peace.

It is the return of the world to primitive infancy and innocence.

It is the advance of the world into regenerated and second manhood.

It is the union of all flesh with the Son of God.

It is the immediate intercommunion of divinity and humanity without mediators.

It is the mystic dance of all saints and prophets in the heart.

It is the return of exiled Buddhism to India.

It is Hindustan's pilgrimage to Jerusalem.

It is the union of the Vedas and the Puranas.

It is a joint festival of Hindu and Mahomedan dovotees.

It is a meeting place for *amirs* and *faquirs*.

It is the old man's return to childhood.

It is the reconciliation of reason and faith after centuries of separation.

It is an international exhibition of whatsoever is excellent in different countries and climes.

It is the encyclopædia of universal religion.

It is all nations singing in unison under the Grand Bandmaster.

It is heaven's return visit to the earth.

It is the resurrection of ancient prophets and apostles.

It is Christ's second advent.

It is Asia's protest against Europe's agnosticism.

It is Europe's protest against Asia's mysticism.

It is the worship of Harmony.

It is the equilibrium of forces in the spirit world.

It is the balance of power among the reigning prophet chiefs of the world.

It is the science of religion.

It is the reconciliation of apparent contradictions.

It is the invisible Westminster Abbey, where the enmities of fifty generations lie buried and forgotten.

It is the philosophy of the Trinity.

It is the Third Testament.

It is the advent of the promised Comforter.

PAGAL.—III.

OH! What a noisy world is this! It is midnight now. The market is closed; men, women, and children have all gone to sleep. Yet the noise is deafening. "Less noise, less noise," I say, like the old schoolmaster, but they heed me not. Night and day they cry and shout, they chatter and jabber, they sing and chant. Din, clamour and uproar everywhere! I wonder how other men manage to exist in this vociferous world. Can it be that they do not hear the tremendous outcry? Perhaps they hear it not. Or

they would not live. I remember having heard some people say, "How quiet this place, not a mouse stirring." I cannot comprehend what they mean. I have been to the quietest retreat, and lo! it is like a noisy market. I have been to hills and dales, and the clamour has pursued me there. Are not these trees garrulous? And the stars above, how loquacious! Gentlemen of the world, you are fortunate if they do not talk to you. You think all is quiet at night! Well, well—Blessed infatuation! I wish I could fancy as you do. But I cannot. My ears are Pagal ears. Human voices I do not care about, for, they can be easily silenced. Night will hush them at once or I may hide myself where they are not. But the endless speech of things that have no tongue amuses me, confounds me, and pursues me everywhere and at all times. This material universe is a vast talking apparatus, and day and night I am at its mercy. It talks and talks, and is never tired of talking. The heavens above speak Hebrew, the mountains talk Sanskrit, the seas and oceans speak English, the winds speak French, the birds speak Persian, the stately trees speak German, the grass and the flowers speak Bengali. How many languages and dialects! How many sounds! There are shrill voices and deep sounds, there is a grave and commanding tone, there are sweet and delicious tunes. The universe is verily a university in languages, and a vast cathedral organ in music, combining all notes, terrestrial and celestial. But what is it that it says to me? What is this eternal garrulity about? Listen. As I look above I see millions of stars. These are continually singing hallelujahs and praises unto the Eternal. Here a bird flies, and there another, saying, Rise above the world, ye creatures of the flesh, and soar in heaven. The ocean says, Deep and unfathomable is the mystery of Divine economy. The reptiles

say, Be not, O man, as we reptiles and creeping things are. If I hold a nosegay in my hand, all the flowers exclaim with tender ladies' voices, Be soft as we are, ye men of the world, and soften your hard hearts. The winds blowing hard denounce my voices with a loud tone, saying, Infidel, let the mighty wind of Divine inspiration drive away thine unbelief. It rains ; every drop of rain talks and preaches, saying, Sinner, wash away thine iniquity with the shower of heavenly grace. My whole body talks, the flesh and bones and the myriad hairs of my head all talk, saying, Remember Him, the Life of life. Thus am I in the midst of many voices and sounds, all upbraiding, scolding, commanding and instructing me. The clamour of myriad voices may be too much, but it is withal edifying and sanctifying. And absorbing too. I live in this world of voices ; I have got accustomed to these sounds and words ; I even feel joy sometimes. Oh ! it is a pleasure to hear the Word everywhere. Omnipresent Divine Sound, Thou hast swallowed me. Talk, talk, Thou Talkative Spirit ; preach, preach Thou Thundering Voice. I am all ear. I do not need books. I have enough of preaching in nature. Book lore ! *cui bono ?*

THE PAGAL.—IV.

I THINK I belong to the "violent" species of Pagal. There are some men in the lunatic world who are quiet and mild and perfectly inoffensive. Irritate them, beat them, they are quiet as a lamb. They are always muttering alone, and do no harm to any person. But there are others who are violent and mischievous. Anybody that comes in their way is sure to be molested and abused and maltreated. They will beat anybody they see, or pelt stones or administer blows,

or cause grievous hurt. Nay if greatly irritated, they may even take the offender's life. Many a brother-pagal, I know, has committed murder in a fit of uncontrollable rage. I am one of this class. Where I live you will find sharp weapons, hard and heavy stones, and several other missiles intended to do harm to those who may incur my displeasure. My eccentricities offend great many people that pass by, and I am always trying, by words and gestures and deeds to annoy people. I am so mischievous that I am always inventing things which are most calculated to vex people. Directly they get angry they came closer to me, and begin to protest and remonstrate. I laugh at their folly. They become desperately wrathful, and after abusing me most wontonly for my unpleasant and atrocious oddities, they begin to beat me. Now it is my turn. Can I bear such indignity and persecution? I do not owe these men a single penny. Why then should they disturb me? If they do not like my eccentricities and pranks—they are quite innocuous—let them go away. Why should they malign and maltreat me? If they ask why am I constantly irritating them by my oddities, I say, it is my nature, it is my *Paglami*. But they are not Pagals. Why should they then treat me thus? Well I must be revenged. My enemies, not one or two, but a thousand, must be made to learn a lesson. And I am ready. A big piece of stone, weighing some ten seers, cut out of the hill of patience, I hurl against the head of an antagonist, and lo! he is levelled to the ground. Some run away, but others are thrown into fits of frenzy by my triumph. Sharp arrows of kind words I shower upon the desperate mob in an exulting spirit, and I disperse them like chaff. Others come in, and a large vessel full of the water of forgiveness I pour upon their unfortunate heads. As my excitement increases, I run about the streets with the

hot coal of prayer, as apply it to every body I meet with. If I find they are still clamouring and reviling I instantly pierce them with sharp and long-continued taciturnity. This inflicts fatal wounds, and is most telling; and as I defeat, one after another, my endless foes, I add insult to injury by exulting and rejoicing and dancing about ferociously. I am desperate. My indignation has at last reached the boiling point. I fiercely brandish the sword of forgiveness, and plunge it into the breast of many a foe. And lo! a torrent of blood! Well served, troublesome foes! Forgiveness, charity and prayer are really most violent weapons of chastisement, and I am assured I could not live for a moment in this world without them.

THE PAGAL.—V.

THE wrong side up, topsy-turvy, as they say. This is the characteristic of all my movements and doings, private as well as public. The Pagal's motto is *ulta*, contrary, *i.e.*, contrary to established usage and universal custom. I shall try to explain myself. But I doubt if insanity can ever make itself intelligible. My motives and reasoning, my philosophy and logic I myself comprehend not, how can others understand them? I am a puzzle to my ownself; to others a hopeless puzzle. Is it a gigantic and important enterprize I am about to enter upon? If it is right the thing must be done. But the ways and means,—who thinks of these? Let others think, reason and calculate, I cannot, I will not. 'Right' means a call of duty, that which must be done. Why insult Divinity by asking, whence will the means come? If I must buy a thing, the question is, should I purchase it? Is it my father's wish that I should have it? A whisper

in the affirmative, and I must buy it, though not a penny in my pocket. A house for myself or a tabernacle for my God is to be purchased. Whether the means are forthcoming or not, the thing must be done. If I wait and calculate as the worldly wise do, I am no Pagal. How am I to get on in the world? I have not affluence, not even moderate income. My expenses outrun my small income. What then? Either increase expenditure or decrease income. But if I think too much, even that which I have the Lord will take away. The principle of *paglami* is Divine, and Heaven acts upon this principle. When there is the least anxiety or thought for food or raiment mad Heaven makes me forfeit even the little I have. As the Master, so the servant; as the King, so the subject. If I think at all, I can only think about little things. Great matters require no thought, and cost very little effort. If children have to be married, fix the day and make your estimate, though the money and the party to be married to and the place of marriage are all uncertain. Let everything be settled while the most important matters in the transaction are undecided, and build a beautiful house upon a foundation of uncertainty, and you will reap the fruits of your wisdom. If you are called upon to address a large and important assembly leave the preparation till the last moment, or think as you speak on or after you have done speaking. Inspiration is wisdom. Saying just what you feel at the time is the best eloquence.

THE NEW DISPENSATION,—ITS EUROPEAN SIDE.

THE faith that has come down to us from heaven has two aspects, the one eastern and the other western. It has a European side, and the other side is eminently Asiatic. The East loves and honours the New Dispensation as its own, and so does the West. Those traits in it which are of the European style are as follows :—

The New Dispensation is thoroughly scientific. It hates whatsoever is unscientific. It has an abhorrence of delusions and myths.

It is empirical, and relies upon observation and experiment. It has no hypothesis, and it takes nothing on trust.

It stands the severest logical tests, and is made up of demonstrable truths.

It is supported by reasoning, inductive and deductive.

It harmonizes with the latest discoveries of science and keeps pace with the progress of philosophy and exact science.

It touches not, and cautiously avoids supernaturalism, and the whole domain of miracles and prophecies.

Dreams, visions, trance, illumination, spirit-trapping, reveries, it discountenances.

It has no faith in a visible or audible Divinity or in spirits that speak or are spoken to.

It acknowledges no infallible human guide, no infallible book.

It is prepared to reject every doctrine which science may oppose or new discoveries may explode.

The New Dispensation loves history.

It trusts no narrative or story unsupported by evidence.

It reveres history, because it believes in Providence and sees God in history.

It sits at the feet of all epochs and ages and gathers the lessons they offer.

It does not ignore or deny a single fact of history.

It treats all history with the profoundest reverence as God's scripture.

The New Dispensation is thoroughly practical.

It is the religion of activity and energy.

It is the worship of industry.

It deprecates laziness and indolence as a sin against God.

It is the service of man in varied fields of philanthropic usefulness.

It is the religion of study, researches, criticism, thought and dialectics.

It is never-ceasing godly work.

It deals not in barren speculations and theories. It has no love for things chimerical and shadowy.

The lazy mendicant, the sleepy faquir, the fanciful theorist, the speechless quietist find no place in it.

In the temple of work it adores the God of Force.

THE NEW DISPENSATION,—ITS ASIATIC SIDE.

THE Asiatic and oriental aspect of the New Dispensation remains to be explained. Born in the east, amid its peculiar traditions and influences, it is no wonder that it should grow as an Asiatic institution with marked Asiatic features. However occidental its development may have been, its root is essentially oriental. Its industry and dialectics, its intellectual and practical character tell us it is a western system of faith. But there are other features in it which show forth its eastern origin. Wherein consists this oriental character we show below.

The New Dispensation is profoundly emotional. It hates dryness.

It is the religion of tender love and sweet affection.

Faith without love, work without love, it doth not countenance.

It affords the fullest culture to all the higher emotions and impulses of the heart.

Its wisdom is the loving knowledge of God, its work is the loving service of God.

It possesses a heart overflowing with the milk of love and eyes glistening with tears of devotion.

It makes all things sweet by its touch.

The New Dispensation is eminently poetical.

Its thoughts and sentiments are poetical, its language is the language of poetry.

Plain dull insipid prose does not accord with its imaginative spirit.

It represents the golden age of religion, when all looks bright and joyous and heaven and earth shine in fascinating colors.

It clothes truth in the soft silken drapery of imagination.

It deals largely in metaphors and allegories, in parables and rich imagery.

It is a born poet that lisps in numbers and spontaneously talks poetry.

The New Dispensation is transcendentally spiritual.

Its eyes are naturally turned inward and they see vividly the spirit-world within.

It prefers the soul-kingdom to the kingdom of the senses. It abhors materialism.

It always magnifies the spirit, and spiritualizes everything it touches.

It sees with the spirit-eye and hears with the spirit-ear. It drinks inspiration.

It builds the eternal city, the kingdom of heaven within, and dwells therein all the spare hours of the day.

The New Dispensation is the religion of poverty and asceticism.

Its motto is "vanity of vanities, all is vanity."

It loves and honours simplicity. In dress and diet it is always poor and abstemious.

It shuns carnality and the riches and honours of the world as temptations, and prefers life in the hermitage.

Humble and poor is the man of the New Dispensation.

OBJECTS OF THE NEW DISPENSATION.

UNLESS people know the sundry important purposes which the Church of the New Dispensation is designed and destined to subserve in the economy of Providence, they can hardly form a correct idea of the nature of this great movement in India. Those who look upon it as a mere Hindu reformed Church or a Hindu edition of Western Deism must make endless blunders and hazard absurd opinions regarding its past, present and future. Nor can those critics form a correct estimate of it who regard it as a man-made system of faith, a product of human ingenuity. The New Dispensation is Heaven's gift to the world in the fulness of time. And Providence in giving to a sinful world this heavenly faith has certain deep and important objects to fulfil. Let us see what these purposes are. It is the object of the Church of the New Dispensation :—

1. To reconcile and harmonize the various systems of religion in the world.

2. To make all churches in the East and the West one undivided and universal Church of God.

3. To trace the unity of all Dispensations.

4. To trace the line of logical succession among all the prophets in ancient and modern times.

5. To reduce the truths of all scriptures to one eternal and unwritten scripture.

6. To establish universal brotherhood by uprooting caste.

7. To give a rational explanation of the symbolism and the sacramentalism in which the ideas of great minds are fossilized.

8. To construct the Science of Religion by adopting the comparative method.

9. To found Christ's kingdom of Heaven.

10. To kill idolatry by taking its life and spirit out of it.

11. To explain pantheism and polytheism, and monotheism in relation to each other.

12. To explain the mystery of the Trinity and to show unity in Trinity.

13. To reconcile ancient faith and modern science.

14. To reconcile philosophy and inspiration.

15. To reconcile asceticism and civilization.

16. To reconcile pure Hinduism and pure Christianity.

17. To harmonize the East and West, Asia and Europe, antiquity and modern thought.

18. To keep ever open the portals of Heaven's inspiration.

19. To establish the doctriness of atonement, incarnation, communion of saints, scriptural infallibility, apostlical succession, yoga and inspiration upon a new basis.

20. To turn men's hearts from physical to moral miracles.

21. To make science supersede supernaturalism.

22. To preach Christ as the son of God, as the Logos in all prophets before and after him.

23. To honour Socrates as the teacher of self-knowledge, Moses as the teacher of Old Testament ethics, Buddha as the teacher of Nirvana, Mahomet as

the teacher of the Unity of God, Chaitanya as the teacher of loving devotion.

24. To educate man and woman and give them a sweet and a heavenly home.

25. To bring down religion from the clouds to man's daily life on earth.

26. To make the home and the Bank as sacred as the Church.

27. To put down all manner of sin and promote all manner of purity by the power of prayer.

28. To exalt purity above doctrine, life above profession, spirit above letter.

THE NEW DISPENSATION ARRAIGNED.

THE world accuses thee, O New Dispensation, of being mystical and unpractical. They say thou dreamest, and lovest solitude and quietism. Wilt thou answer?

I am not a mystic, most learned Judge, and I hate the dull and dreamy life of the recluse. In work I rejoice. I have regular office-work, six to eight hours daily, reading, writing, discoursing &c. I have schools for educating boys and girls, I have journals, political and theological, magazines for women and children; and also public meetings and lectures. I have charities for the poor and the helpless. I have a pice paper which educates thousands. I am diligent in household matters, and think it not dishonourable to use the spade or the saw or do the menial's work. My people do not sleep during the day; they keep up till midnight.

They charge thee with being averse to reading. Dost thou not prefer blind faith to reason, and ignorance to education?

I identify faith and reason. I worship my God in the Temple of Science. Come into my study and in my library you will find, among books which I constantly use, philosophy, science, the writings of the early Fathers, the Vedas and other Hindu scriptures, the Bible, works on Buddhism, the Mahometan and the Chinese scriptures, and books on devotion.

They say thou art gloomy and morose. Thy asceticism is said to have made thee melancholy and mad.

Believe me, I am a joyful ascetic. I do not mortify the flesh for mortification's sake. My asceticism means not sorrowful renunciation of the world, but rather rejoicing in the Lord. Look at me; joy is on my forehead, and cheerfulness in my eyes. In all innocent amusements you will find me; pure dance and theatricals, children's sports, manly games, feasts and festivities please me. Painting, music, and flowers are my delight. Little children are to me lovely poetry.

Let me read to thee the last count in the bill of indictment. They accuse thee of hating and neglecting thy family and children and leaving them to their fate while thou pursuest thy missionary calling with selfish devotion.

Learned Judge, the change is untenable. I love my kinsfolk with excessive and tender love. And I am dutiful too. My solemn duties and responsibilities to my wife and children I never for one moment disregard or violate. I am a faithful householder, but not a worldly man. As a servant of God I serve those whom Providence has entrusted to me, always treating them as He bids me. I feed them and clothe them with the food and raiment the Lord provides.

OUR SCRIPTURE.

THE Scripture of the New Dispensation contains the whole of science, physical, meta-physical and moral, and also the science of religion. It embraces the Old Testament and the New Testament. Each Testament is divided into books, chapters and texts. The several books that compose our scripture are as follows :—

Old Testament.

Physics.
Geology.
Astronomy.
Chemistry.
Botany.
Zoology.
Metaphysics.
Ethics.
Natural Theology.
Analytical Faith.

New Testament.

History.
Biography.
Electic Philosophy.
Baptism.
Sacrament.
Inspiration.
Yoga or Communion.
Bhakti or Love.
Supernatural Theology.
Synthetical Faith.

THEISM, NOT DEISM.

SOONER or later Theism must plunge into a desperate and deadly war with Deism. It is strange that rationalistic and earthly Deism should always claim kinship with that child of heavenly inspiration, Theism, and pretend to be its best friend and ally. And yet such is the case. What can be more horrible than this proferred friendship and alliance on the part of an insidious and perfidious foe? Deism, half-brother of Atheism, is an enemy of Theism, and would at any moment annihilate its precious life. Deism! we trust thee not, thy murderous designs have made thee hateful and odious, and we must run away from thee as from a secret enemy of God. Let it be remembered that we use Deism in its lowest sense, and attack its most contemptible and offensive type. There are some Deists who are extremely reverent and modest, and are always advancing towards Theism though slowly. But there are others who represent the conceit and audacity of unbelief, and are ever striving to pull down the strong-holds of Theism, and shake the foundations of faith. This low species of Deism is doing incalculable mischief among Theists by drawing the more weak-minded among them, stealthily and unawares, into the meshes of unbelief and infidelity. But what has Deism done, it will be asked, to provoke our indignation? It is spreading *nihilism*, and cutting the root of all faith. Is not this true? With the sword of nihilism it cuts all other religions, and ultimately cuts its own throat. It denies the divine authority of all other creeds, and then denies its own. It turns towards Christianity and sneeringly asks—where are thy credentials? And to Hinduism and Buddhism and Mahomedanism it puts the same question, and scoffs. And when we turn round and ask it, where are thy credentials, its

reply is, Nil! How ridiculous and suicidal! Deism affirms most indignantly that God never spoke to Moses or Christ or Buddha, and that therefore what they taught was not authoritative. And then, when its own turn comes, it unblushingly, and with an air of sarcastic frankness confesses, "God never spoke to me." In fact it glories in the assumption that no truth is positive, no doctrine of religion is absolutely correct. It holds that no moral rule or injunction is divine, and no creed is supported by God's authority, but that on the contrary religion is a human thing whose source and authority are altogether human, and there is consequently no certitude whatever in religion or morality! This is the dangerous position of Deism, and we must warn our friends against treading even its shadow. Deny authority and you deny God.

THE DOVE AND THE NILKANTHA.

ACCORDING to Christian scriptures the holy dove brings messages from heaven to earth. Hindu mythology sends the well-known bird *Nilkantha,* [blue-throat,] from the nether world to the heavens above. There is a curious custom prevalent among the Hindus in Bengal on the occasion of the throwing away of the idol Durga into the river. As soon as the idol is flung into the water, a bird of the above species is thrown with it, which soars aloft, and is intended and supposed to carry the message to Kailas in the Himalayan heights, the heavenly abode of Mahadeo, of the departure of Durga from the earth and her anticipated return to heaven. The bird *Nilkantha* flies in advance of the goddess as a swift herald carrying welcome tidings. It is made to do duty as a carrier-pigeon.

THE YOGI.—I.

My greetings to the readers of the *New Dispensation*. I desire to follow the example set by PAGAL, and propose to give my experiences too to the world, I am not a Rishi, nor a Muni, nor an anchorite, nor a hermit. I am not a recluse. My habitation is in the midst of a populous city. Kinsmen and friends surround me. Yet in such a place I manage to ply the Yogi's trade in my own way. In breath, trance, illumination, hybernation I have no faith; mysteries and occult sciences I practise not. Humble is my Yoga and sober. Vet I profit by it, and I rejoice in it. To me Yogi life is so awfully real, and yet so deliciously sweet. I sit before my God, and see the Eternal face to face, and I smile and feel excessively happy. This is my Yoga; I pant for nothing more. I make no effort. I do not pass through laborious and artificial processes of concentration. I observe an easy posture, and cherish an easy mind. No imagination, no fiction, no attempt to conjure up a fabled deity or a romantic heaven. Morbid imagination, delusive fancy, I take care to banish from the mind before I sit down to meditate. Nor do I follow any earthly Guru or the directions of any book. I throw myself into a most natural attitude, and with the utmost ease and simplicity I begin my Yoga. My God-consciousness is the whole philosophy of my Yoga, and in this alone I realize abundant joy. I sit. I am conscious of the presence of my God, and I smile. All this takes only two minutes; and so nothing can be simpler or easier. The secret of the whole thing lies in *seeing* God, or such a vivid and immediate realization of the Divine presence as would enable one to feel that he is actually seeing the Spirit Face. When this is done, Yoga becomes as simple and easy as breath, and one may practise it while walking through the streets or

amid intervals of pressing business. If I try to call in the presence of God, if I constantly strive to rub or contract or squint my eyes, or change places, I feel I have lost my position, and am only groping and struggling. I must see my Loving Father easily, readily, clearly, vividly, joyfully. An effort to perceive! That cannot be. It is unnatural. To see one must see outright, at once. Or he imagines. True Yoga is like this,—Here art Thou, O my God: I plunge into Thine infinite joy. So true, so sweet, so easy is my Yoga. If you wish you may have it.

THE YOGI.—II.

NEITHER recondite processes of reasoning nor physical austerities and severe penances find a place in my Yoga system. I just sit and commune. If I cannot, I at once conclude, I am out of my element, and must therefore seek my God some other day when I may be in a more natural and normal condition, and feel quite at home. To endeavour to find God by regulating breath or by much thought and reasoning is as futile and absurd as to go long distances and undertake tedious journeys with a view to see the light of the sun while our eyes we deliberately keep closed. Open the eye and see instantly. If you cannot, the eye is diseased or bedimmed. The natural eye sees God distinctly and instantaneously. But if too much scepticism has made it unclean, it cannot. Remove the uncleanness, and you see clearly. What do I see? Neither light nor darkness, neither large nor small, neither matter nor man. But a Person, a Spirit Presence, a Something which words cannot tell. It is most delicate, and will not bear rough handling. Touch it with arrogant touch,

it vanishes. Say, 'here it is, I am wise and can see it,' and lo! the thing disappears. Look at it for some time with a learned philosophical gaze, and like apparition it melts into thin air, and is invisible for weeks, yea, years. Don't touch it, don't look at it with pride, but see it without effort, humbly and naturally, and the Lord is before you as long as you wish. Never fancy you have called in the Almighty by your meditation. Think rather you have only brushed up your bad memory, and rubbed your unclean eye, and noticed what you had stupidly forgotten. This is all that I have to do in my Yoga. I have only to say to my own self, Forget not, Be not blind, Do not overlook. For the Lord is an encompassing Reality : He is ever before me: I see him not simply through neglect and infatuation. I do not by Yoga summon and absent deity into my presence. That is pride, that is the way to destruction. The Yogi has only 'not to forget,' 'not to turn the eye to other things,' and he sees the Ever Present. Never invoke an absent god ; but behold in all simplicity *The Presence that must be seen.*

WHERE IS THE YOGI WIFE?

THE religion of a bachelor does not and cannot be made to apply to a married house-holder, even though the latter be an ascetic. Not even the most rigid vow of poverty can exempt the latter from the duties and obligations of the domestic tie. He who has once taken the matrimonial vow is bound to stick to it all the days he lives. He cannot affect to think himself to be a bachelor who owes no duty to his family. To his wife and children he is bound by life-long engagements, which are inviolable. He may make himself poor, he may mortify himself, he may adopt the life of

a faquir or mendicant, but he has no right to cancel obligations he has once contracted. He must in theory as well as in practice, recognise his wife and children, and can never ignore them. No pretext, however plausible, will justify the neglect of conjugal duties. Let the bachelor be as a bachelor and a spinster as a spinster. But a husband is a husband, and a wife, a wife, and must feel and act as such. The man who has sold himself to God and lives in perpetual devotion may feel reluctant to involve himself in the cares and trials and pressing duties of the household, and may wish to be separate from uncongenial companions, though near and dear. Yet he must do his duty, however unpleasant. He who is unmarried has only himself to look after, but the married man has a double charge and is responsible to God for himself as well as his wife. Has he done all in his power to educate and elevate the soul of his wife? Has he given her the richest treasure on earth, the saving faith he has received from above? Has he made his wife wise with the wisdom of God and rich with the riches of heaven? Or does he only make her drudge and toil as slave-woman is made to serve her master? Or does he only endeavour to satisfy her with money and ornaments, with gaieties and frivolities, with voluptousness and revelry, as the sensual lavish upon the courtezan? If so, he stands convicted before the throne of the Almighty. Let him remember that the wife has a soul, which the Lord has committed to his care, and which he must improve and enrich in the best way he can. If he is devout, let him make his wife as devout. If he is an ascetic, let him make his wife also take the vow of poverty. If he is a Yogi he is bound to try his best to make his wife a Yogini. If he rejoices in living in a lonely hermitage, far away from the busy city, let him persuade his beloved partner to share the joys of the retreat. According to the Hindu scriptures the wife is the husband's *sahadhar-*

mini, partner in faith. So may she be! Ye Hindu husbands, if you have taught your wives literature and science, teach them Yoga and bhakti, and let them share the highest joys and blessings of your spiritual life.

GLOOMY ASCETICISM.

SOME there are in this world of ours who always sigh and mourn and are melancholy. Others there are who always laugh and jump and are merry. We take our position between the two. The grave and the gay are the two extremes of life; we stand *via media*. Our creed is neither "sackcloth and ashes," nor is it "eat, drink and be merry." Neither in life-long austerities and penances nor in the mirth and revelry of voluptousness do we recognise true manhood. Our faith is in asceticism, not self-mortification; in joy, not carnality. Sorrow, which paralyzes the body and enfeebles the spirit, and pleasure, which brutalises man and loosens the chains of moral discipline, are both repugnant to the spirit of the present Dispensation. People may accuse us of favouring and practising dark penances and trying to extinguish in ourselves and others all tendencies to cheerfulness. We must say distinctly and emphatically that we never advocate any melancholy type of asceticism. He whose religion is only sighs and tears, fasting and weeping, is not one of us. We are men of the world, not faquirs of the forest. We have families and friends around us; we are not solitary hermits or recluses. We count it no sin to participate in rational amusements and entertainments. In work there is no abomination; in business is no meanness. Rather we esteem honest and useful labour to be honourable and divine. *Laborare est orare*. We

are there where heart and heart by Hymen's bonds are tied and hundreds feast with rapturous joy. Where public exhibitions and entertainments instruct the intellect and regale the senses there too are we. Amid the bustle of traffic, the whirling activity of the manufactory and the work-shop, and in the varied fields of philanthropic work we may be found working and toiling under our Heavenly Master. The day findeth us busy and the night witnesseth of our joy. We cannot but pity those morose-looking self-torturing ascetics who think it an abomination to smile and a degradation to work. They are sad specimens of mistaken and deluded humanity. We must joyfully and thankfully accept the full share of the earth's felicities mercifully vouchsafed by an indulgent Providence. Our Lord is happy, and we His servants and disciples must be happy too. He maketh not his people sad and sullen, morose and melancholy. He maketh them rejoice in Him always. He wishes us to dance and smile like children.

DRAMA.

THE drama exercises an influence upon society hardly inferior to that which the press has been acknowledged to exert upon the destinies of nations. Nay its influence is even greater. But as every good thing in this world is liable to abuse, and has proved a prolific source of mischief, the drama is no exception. In this country the history of the drama during the last twenty years has not been altogether such as to cause rejoicing and congratulation. It is a chequered history with extremely dark shades. National morals have suffered grievously, and many there are who hesitate to send their sons to native

theatricals lest they should come back with their tastes corrupted and their baser proclivities inflamed. Are we then to reject the drama? It is a sacred gift of God; at least so we regard it, and so we revere it. So potent an instrument of national regeneration every true reformer must feel tempted to wield in the interests of his own country. Is it not possible to bring serious subject on the stage? May we not teach the profligate to repent, help the worldly-minded to become godly, arrest the growth of prevailing unbelief, and turn the nation's thoughts, tastes and sentiments towards God and truth through the drama? May we not thereby advance the cause of the New Dispensation? Yes, we may. The question is,—Will God consent to have His holy Dispensation represented on the stage? Does He wish it? Does He command it? Let us devoutly ask the Lord.

VOWS.

THERE are certain sacred papers in the records of the Mission Office, which may be deemed worthy of publication, if not for the benefit of the parties concerned, at least for the benefit of the public. Sundry Vows have been instituted and adopted from time to time, which are calculated, if more extensively followed, to do immense good to our Church. There is no doubt that a community like ours, so thoroughly independent of all control, should be regulated and disciplined as much as possible, by a system of voluntary Vows, adapted to the varied stages of life. Some such vows have already been administered to our apostles and devotees, our women and children. Most of our clergy and advanced believers have availed themselves of these forms of self-imposed discipline.

Others may wish to reap the benefit. Nay they should. Hence it seems desirable that these Vows and the rules of discipline they embrace should be brought to the notice of those at least to whom the information might prove profitable. One of these Vows applies to ministers and Acharyas of congregations, and enjoins formal homage to the clergy and laity. It was instituted on Friday, the 30th April, 1875, and was administered to the minister. The candidate bowed at the feet of representatives of his congregation, and offering cloth and other things said : "As tributes of my reverence and love do thou accept these offerings." The answer returned was, "I accept" "Be thou graciously pleased in me." "I am pleased." "Thou art a devotee of God, thou art great; I am small, I bow before thee. What is given unto thee the Lord himself takes in His hands. To maltreat thee is to do violence unto God. He dwelleth in thee. I bow unto that Indwelling Spirit in thee." The candidate then reverently offered homage to the two "bhaktas," Bijaikrishna and Prankrishna, and implored their blessings. The ministers of all provincial Somages under the New Dispensation might advantageously adopt similar Vows of self-abasement.

EJACULATIONS.

LONG prayers and short prayers have their respective uses, and we must adopt both in daily life. Our brethren have tried the former. Let them try the latter. A system of elaborate service, comprising adoration, meditation, prayers, hymns, has been established in our midst in the course of half a century, and a grateful generation must praise it. The lives of hundreds of believers in various parts of

India bear joyful testimony to the sanctifying efficacy of our well-tried liturgy. At home and in the tabernacle we have used this ritual, and we must say we have grown better and purer under its transforming and purifying influence. We have had devotions more or less elaborate. Some were of an hour's duration ; others extended over four hours ; others, like the Utsab, ran on from morning till evening. We have found by experience that the most protracted devotional exercises have contributed most to the soul's purity and happiness. Neither prayers nor hymns palled because of their length. We rather thankfully said of them,—long, yet sweet. In the company of the best Friend who can feel weariness or satiety ? 'Enough' was never said of the soul's rejoicing in the Lord. So long as God was to us a mere acquaintance we said but little, had stated times of interview, approached Him with words cut and dry, and seldom saw Him except on business. As our acquaintanceship grew into friendship we began to despise formality and stiff rules. Our devotions became sweeter and grew longer, till even the day proved too short, and the prescribed hours of the programme were exceeded. Having found the Lord, the heart panted for longer and yet longer companionship. Can he who sits with Him easily snatch himself away from His presence ? Hours roll away, but the soul craveth more joy, more nectar. Such is the happy experience of many a believer, who is ready to give his testimony. Now we must ask our brethren to try the other also,—short ejaculatory prayers and addresses. Try these and you will find them quite as useful as long-continued devotion. Sugar is sweet. An ounce of it is sweet ; a grain of it is sweet. God is sweet. An hour with Him is sweet ; a moment with Him is sweet. When the heart is full of love and loyalty, a mere word, even a syllable uttered is enough to transport

it with joy. Very often a small word, a short ejaculation, is like the spark that sets the cannon roaring, marvellously effective. And the arrangement is most convenient also. Even in the midst of cares, anxieties, pressing work, accumulated arrears of business, there is certainly time for minute-prayers and second-prayers. Whose runs may ejaculate. A brief apostrophe, a sudden exclamation takes perhaps only five seconds. And yet it is calculated to do a world of good. Let us not always judge our devotions by their quantity; rather by their quality must we judge them. The word uttered is nothing. The spirit is all in all. Let us then attach the utmost importance to short ejaculations of the heart, and let us believe that the Spirit of God may so bless them that they may wholly convert and sanctify our lives. We shall not insist upon prayers alone, strictly so called. Let there be brief addresses, sudden outbursts of feeling, questioning, apostrophe addressed to departed saints, beatitudes, vows, and so forth. To illustrate what we mean, let us offer a few examples:—

O when will the day of my redemption come?
Dreadful Eye, thou seest me.
Lord, hasten to my rescue.
Jesus, my joy!
How heavy is my debt!
O deep agony, flee from me.
With one stroke I will slay thee, Demon.
Thy lily feet I touch, O sweet God.
The best rose in my heart's garden art Thou.
Fire, fire, fire in my heart! Come Nirvana.
Infinite Sky, Thou fillest me.
Gouranga, let us dance together.
Blessed are the forgiving.
Lord, bless my wife and children!
Now I am determined.

Hari, Hari, sweet Hari!
My Father, my Mother, come.
Deliver me from this internal hell.
England and India thou shalt unite. But when?
Flying birds, teach me asceticism.
How happy I am in Thee!

EXPLORING PARTY.

THE frontier of God's Kingdom requires to be explored with a view to determine its exact boundaries. The best and the wisest among our believers are ignorant of the extent, the length and breadth of that kingdom. They cannot tell where the domain of truth ends and the reign of darkness and error begins. It is the interest of every denizen of the New Jerusalem to be able to demarcate its frontier, so that he may not in fancy enlarge or diminish its extent. He who sits in his small chamber, thinking that there is no world beyond it, will live and die amid weakness and littleness, and be debarred from all the larger and grander truths in God's universe. So on the other hand, he who makes bold excursions across frontier territories will often rush into the land of darkness and sin, and fall into the enemy's hands. It is therefore necessary for our safety and progress to ascertain the limits of the Father's Kingdom. We have, thank God, advanced in all directions, and made considerable progress. But there is yet a vast area of unexplored land, of which we have received no news. We are *yogis*. But how little of *yoga* land do we know! How much still remains for us to know! Why should we be pleased with little mole-hills of communion, when *yoga*-mountains, infinitely higher, lie beyond in regions where we have not yet ventured

to advance? In tiny lakes and brooks of *bhakti* we have hitherto sought the waters of life, little thinking that these may not be the only water procurable in the Lord's dominions, and that there may be and actually are, vast seas and oceans of love in the furthest regions of the frontier. Beyond the uttermost limits of the known world lies a new world of thought and love, of devotion and action, of poetry and science. Let us then make gradual advances into these unexplored regions, in hot Africa and beyond frigid and icy Greenland. Let us explore the depths of the sea, gathering many a priceless "gem of purest ray serene the dark unfathomed caves of ocean bear," and ascend the highest and least accessible peaks of the mountains, where no traveller has yet gone in search of divine wisdom. And as Geopraphical Societies send forth exploring parties with provisions and instruments and headed by competent men of science, so let God's believers select and send out an efficient staff of exploring geniuses, who may be led by the Spirit into the uttermost parts of the kingdom of light, and bring treasures of truth and tidings of joy for our benefit. Who will form this exploring party?

OUR PROSPECTS.

Dhirujram.—I have not the least doubt that the New Church which the Lord is building up in our midst will triumph, and in time supersede all other churches in the east and the west.

Harisukhram.—That is what every sect says of its own faith. 'Nothing like my creed' is every body's boast.

D.—It may be so, but the truth has a special sense and a special force in my case.

H.—How?

D.—When I say my creed will triumph I mean to say that every creed on the face of the earth will eventually triumph so far as it is God's truth. In predicting my success I do not, as sectarians do, predict the downfall of all other creeds. My triumph is every body's triumph; my joy is universal joy.

H.—How can all religions triumph simultaneously?

D.—Simply because there is only one religion. To say that religion will prevail in the end is to say that whatever is true religion in each sect will prevail at last. If the Son of God be accepted by all, every saint so far as he represents sonship will be honored and there will be one Son in many sons. If I say inspiration will triumph, I mean that whatever is inspired in man or book will ultimately be honored and accepted by all nations.

H.—Do you mean to say all litigation will terminate in an amicable compromise, as the lawyers would say, and not in the triumph of one party over others?

D.—Exactly so. The compromise, or the Harmony of all Creeds in the New Dispensation, has already commenced. Do you not see indications on all sides?

H.—Yes. But it is only a small beginning. When do you think that perfect harmony which we all so eagerly wish will come to pass?

D.—Probably ten thousand years hence.

H.—What! ten—thousand—

D.—It may be a million years hence.

H.—Can you patiently look forward to so distant, and therefore shadowy a prospect?

D.—Not only patient, but I am also joyful and enthusiastic as I anticipate the consummation. It may be far off, but it is certain, absolutely certain, and therefore I rejoice.

H.—But millions and millions will die before the

golden age you speak of comes to pass. Will they not be saved?

D.—They will accept the light of the New Dispensation in the next world. All, all must accept it, here or hereafter. Those who embrace some truth here will embrace all truth hereafter.

THE RETREATING GOD.

WOE unto the unfortunate Hindu who happens to look at the back of his idol deity! There goes many an idol through the streets on the last day of the festival, but you see how cautiously and eagerly every devout Hindu is trying to have the front view of his god or goddess and to avoid looking behind. It would be a calamity and a misfortune. Therefore the injunction is always to avoid it. Is there no meaning in this wide-spread notion, in this popular belief? To us Theists a serious warning is here offered, which we would do well to bear in mind and carry out practically. Always welcome and cherish the smiling face of thy God. May thy soul never see the dark side of a retreating and backward deity! Such is the salutary lesson we have to draw from the suggestive practice of our idolatrous brother. To look up to a God who has completely set his face against us, who is clearly going away from us, and whose dark side is all that we can realize, is no doubt a great calamity. Who can bear such a melancholy sight? It is ominous. It portends greater evil. If to-day you feel your God has turned His back upon you, to-morrow He recedes further from your vision, and the next day He disappears altogether, leaving you in the midst of darkness and despair. Beware! As soon as you see your Heavenly Father is hiding

His holy and blessed face from you and quietly turning His back, depend upon it you have wronged and offended Him. Your life is no longer in His favour. Instead of smiles, frowns awful are in reserve for you. Your sun has set, and the night of separation is before you. We say, therefore, beware. Try to avert the danger. At once turn round, as the idolator does, and try to catch a glimpse of your Divine Mother's sweet face. Neglect not, delay not. But turn round instantaneously. Do not let your Mother dear depart. In your prayers sit always before your good Father, so that He may ever look smilingly on you and you may look smilingly on Him. Let Her presence be your delight and salvation.

THE APOSTOLICAL MISSIONARY ABROAD EXAMINED.

1. WHY do you come to this province? Who has sent you here—any missionary association or God Himself?
2. How do you propose to preach? By giving lectures and preaching sermons, or by reading to us the volume of your converted life?
3. Do you come to preach dogma or life?
4. Are you a seer of God, or a mere believer in an absent deity as we are?
5. Do you know more, have you seen more of Christ and other masters than ourselves?
6. Are you happier than we are? Are you stronger in faith and purer in morals?
7. Is your life a life of charity and benevolence, a life of continued and ceaseless service in the cause of distressed humanity? Or do you seek simply to serve God without serving man?

8. How long do you commune with God daily? How long do you serve man daily?
9. Are you conscious of Christ in your flesh and blood?
10. Does 'self' still exist in you or has it ceased to be?
11. What is the nature and extent of self-sacrifice you have undergone? Show that you are a man of sorrow, and that you have suffered hard for God's sake.
12. Are you also a man of joy? Do you always see the soul's sun shine amid all the darkness of earthly sorrows and trials?
13. Do you come to us as our master or as our servant?
14. Do you purpose to revile other sects or are you going to absorb them into your Church with brotherly love?
15. Have you consecrated your family, property, and all that you have to God?
16. Are you an ascetic, or are you a worldly man disposed to gather riches and fond of worldly comforts?
17. What would you do if we deny and persecute you? Will you shake off the dust of your feet and go elsewhere?
18. Are you sure you will prevail in spite of our resistance? Or is our approbation the condition of your success?
19. If we deny you food will your God feed you and succour you?
20. If we fight are you sure of victory

THE APOSTLES EXAMINED.—I.

1. ARE you 'called'? How and when were you called? Produce your credentials. Have you any doubt regarding the authenticity of your commission? Can you teach with authority? If so, in what things and how far?
2. Do you firmly believe God is? How do you know He is? Do doubts ever cross your mind? Did you ever see God vividly in immediate consciousness? If so, describe fully your vision of God. Should your opponents deny it and charge you with self-deception, how would you refute the charge?
3. Do you see God better with open eyes or with closed eyes? Do you *try* to see Him, or is His presence unavoidable? Is your perception of God every day the same? Can you see Him without reason, or emotion, or the will? Can the sinful eye see or is it only saints who see God? Would you be pleased if He came before you in a visible form? Is that possible? How long can you sit with your God in solitude and enjoy His company?
4. Is your prayer, like appetite, an unavoidable necessity of your nature, or is it simply an appointed duty? How do you know that God hears you? Does He ever speak to you in reply? In what language does he speak? Produce any messages you may have received, and prove their genuineness. Did God ever tell you to do any thing contrary to his moral law? Has any message, which seemed Divine at the time, subsequently appeared to you to be a fiction causing you to repent and retract?
5. Do you believe you are inspired? If so, in

what sense? Do you mean to say that your inspiration has made you infallible, and that whatever you say is to be received as the Word of God? How often have you been inspired, and how long does inspiration generally last? What are the criteria of inspiration?

THE APOSTLES EXAMINED.—II.

1. ARE you sure you will continue to live after the dissolution of the body? What is your argument for a future life? Do you regard the next world as a continuation of the present life or a new creation? Is there not a shadow of a doubt in your mind regarding the great hereafter?
2. Do you look forward to a place in the high heavens as your future home, or do you simply seek a higher life in God? Have you any idea as to whether there will be a resurrection of the present carnal body? If every soul be disembodied how will men recognise each other?
3. Do you cherish any hope of meeting the souls of prophets and saints in the next world? Are you sure you will see Jesus and Paul, Socrates, Moses and Chaitanya? You may wish to see them, but does not your unworthiness stand in the way? Do you expect a family reunion in the life to come? Or do you believe that only those who are spiritually united here, will be reunited hereafter?
4. Have you any idea of heaven? Is it possible to get into heaven while here? Did you ever

try the experiment? If so, what was the result? Do the denizens of the earth get admittance into the realm above? Do departed saints ever come to visit the earth, and do they hold intercourse with men? Or are you merely a believer in spiritual intercommunion? Do you believe in spiritualism?

5. Do you believe in future rewards and punishments? What sort of reward do you expect? How will you be punished for your sins and in what measure? Have you not atoned for your sins by your devotion and charity? Do you expect to join the Dance in heaven?

HOW THEY GET ON.

IT may interest our readers to know how our apostolic brethren get on. Particulars of their daily life may prove both pleasant and profitable reading. These poor souls, men of God, believe that they live in the safe-keeping of Providence, and that their food and raiment come directly from Him. This is no boasting, but a fact. There is nothing like a permanent fund or a definite source of income upon which reliance could be placed. The only earthly prospect of sustenance is furnished by precarious casual contributions, a printing press with poor resources, and the sale of books and periodicals. As a rule, Brahmo congregations do not support their ministers. Nor is there a mission fund for the maintenance of our missionaries. So that the entire body of our apostles with their families and children hang upon the outside public, and upon insufficient and indefinite income. The various sources of income indicated above far from meeting all necessary ex-

penses leave a monthly deficit of some two or three hundred rupees; so that every apostle has to count upon receiving only about half of what the bare necessaries of life would cost. A gloomy prospect indeed! Yet the God of Providence has, month after month, somehow in His mysterious ways, paid the deficit and squared the account. Before the morrow comes, all is uncertain. A few annas will most likely be given to each family, but how much none can divine. There may be enough for the purchase of rice only, but no provision for oil or fuel. As for clothes and shoes, they may not be forthcoming, though urgently required, for another week or two. So that the morrow means, if not " mara" or death, at least privation and distress and probable starvation. The apostles have been taught by Christ to take no thought for the morrow. If they do, they will see nothing but darkness outside and killing anxiety within—the gloomy prospect of fifty souls, and among them helpless little ones, struggling hard with penury and crying for food. But the darkness ceases and the apparition of want vanishes as soon as the morrow comes. An affectionate and loving Mother solves the whole problem, and supplies the pressing wants of each day as it comes. How?—we can hardly tell. Nor, if we did tell, would the world comprehend the ways of Providence, which are past finding out. Here comes a ten-rupee note, there a piece of cloth, here a pair of shoes, there a phial of medicine and a doctor ready to render gratuitous services. All this comes unexpectedly, and therefore causes both astonishment and joy. It seems as if the good Mother goes begging every morning, and supplements the deficiencies. Never does the Lord say to our brethren,—'here is provision for the morrow.' And yet when the season actually comes and food is most urgently needed by hungry mouths, sure as we live, the Merciful God, who feeds the

sparrow, feeds these poor, but trusting human sparrows. It is a pleasure to receive our food direct from the Mother's soft hand. The wonders of Providence are daily seen in the Mangal Bari, where dwell the apostles of the New Dispensation.

HOW THEY GET ON.—II.

HERE is a plain narrative of what our apostolic brethren do. Immediately upon rising from the bed they remember the Lord, and trustfully cast themselves upon His care. After a cursory glance over the morning papers they have their daily bath and ablution in the Kamal Sarovar or in pipe water, during which sometimes baptismal ejaculations are uttered. A hasty breakfast follows, consisting of gram and fruits, and milk, if available. The doors of the Sanctuary, which has been just cleaned by the sisters who have charges of it, are opened, and the bell rings announcing the time of worship. The devotees, who live mostly in the neighbourhood of the Lily Cottage, hasten towards the Sanctuary and take their seats, each in his own prescribed place and upon his own prescribed carpet. Every day the minister has to conduct service, which lasts for two hours, and sometimes for three and even four hours. The members of the congregation have to offer personal prayers by turn. This is the chief thing in the day, the soul's principal meal, out of which cometh nourishment, spiritual pabulum for the individual and the Church. The latest tidings of joy, the latest gospel of the Dispensation, the latest form of devotion and discipline comes through this daily worship. Service closes generally between 11 and 12. As soon as it is over, our friends repair to the cottage in the south-

western corner of the minister's residence, and there they cook their own food which consists chiefly of rice and vegetables. As cooking goes on, which takes generally an hour, the Upadhaya reads select passages from the Srimadvagavat and other books, or conversation is carried on in connection with some one or other of the leading topics of the day. A dispersion follows, each going upon his respective errand. These men of the New Dispensation have a variety of occupations, such as writing articles for the journals and magazines connected with the movement, collection of alms and promised contributions in aid of the mission and for the support of missionary families, collection and administration of charitable funds, visitation and ministration, lectures and discourses at public meetings, supervision of printing and construction, purchase of provisions and other needful things, cultivation of fellowship with Hindu and Christian brethren, reading, conferences, &c., besides office work, such as correspondence, account, sale of books and tracts. In the evening some are engaged in solitary devotional exercises with the *ektara*, in the Sanctuary or elsewhere, which continue for an hour or two. The friends meet again after supper in the minister's study. Here for hours, when the neighbourhood is hushed in sleep, conversation embracing a variety of profitable and interesting subjects, is carried on, terminating sometimes at 1 A.M. May these men prosper!

WHAT THE LORD DOES FOR ME DAILY.

IN the morning the Lord comes into my bed-room, and rouses me up from my sleep. In the bath-room the Lord pours the water of baptism upon the head,

and cleanses and refreshes both body and soul. The season of prayer comes, and the Most High sits before me in the family sanctuary, and hears my prayers and supplications. There He gives me wisdom, purity, strength and joy. Having nourished and sanctified my soul, the Father seeks to feed my body. As the chief Steward He goes to the bazar and purchases all needful provisions for me, paying out of his own pocket. Upon His return He as Cook enters the kitchen, and cooks my food. Then with Her own hand my Mother feeds me, putting into my mouth wholesome food and drink in suitable measure. Having fed and nourished my body, the Lord accompanies it to the sphere of my daily work, and there makes me, as my Master, go through my appointed work in His service, ordaining what I have to do, where to go, whom to call upon, how to transact business, what books to read, how to spend money and in what measure, how to conduct myself at home and abroad, in matters domestic, and in matters social. When I read, He the Lord sits by me as my Teacher, and explains to me through the operations of the Holy Spirit all the difficult passages in the Bible, the Veda and other books I may happen to read with Him. In the evening, He often draws me away from society, and amid the stillness of solitude, administers to me the beautitude of heavenly communion. In the assembly of my friends and companions He daily introduces Himself as our Best Friend, and infuses joy and life into our conversation and amusements all the time we sit together. The time draws near when the languid eye and the exhausted frame call for sleep "tired nature's sweet restorer, balmy sleep." Affectionately the Lord takes the child by the hand, and dispenses rest and peace. And as I begin to sleep I catch sweet whispers saying, "Child, sleep secure upon thy Mother's lap." Is all this a delusion and a

dream? No. I see and therefore I believe. Blessed be my God, the God of Providence!

ADVICE TO YOUNG MEN.

THE young men of the Theological Class met in front of the minister's little Meditation Hut, facing the tank. There was evening stillness on all sides, and the moon began to shine brightly. The minister thus discoursed:—

It has been well said that "the earth is all enchanted ground." I fact all nature is enchanting. It is full of grandeur and beauty and poetry. The study of nature is of the utmost importance to every theological student. Almost all great men have recommended it. It is this study which made Nanak so great. He was so thoroughly imbued with the spirit of nature, that he used to hear the whole universe and all objects in it making a *ninad* in solemn chorus. This expression, though metaphorical, has a deep truth underlying it. The stars and planets are moving in their orbits in perfect harmony. So also there prevails the harmony of law in all the objects of nature, and this harmony is regarded by the spiritually-minded as divine music, for music and harmony are convertible terms. Besides thoughtful and imaginative men can hear the whisper of truth in all mute objects in nature. They are not content with the mere sight of them; they try to hear them also, for they can understand their language. They can hear the rose say:—"Why admirest thou my beauty and fragrance? My Creator is far more beautiful and sweet than I am." And the black bird is heard to say,—"I sing my Maker's praise; dost thou not hear?" Now, those, who are too prosaic among you, must try

to be poetical and imaginative. You must learn to talk with nature and understand the language of all things around you. Associate with the objects of creation, and the more intimate you are with them the more easily will you be able to learn of them the glory of their Creator. Learn meekness and simplicity by embracing the plantain tree, and humility by touching the grass. Learn *Yoga* on the heights of the mountain, and the vanity of earthly riches on the banks of the river. Nature is God's vast tabernacle and the sky its vault. Thousands and millions of stars are seated like yogis absorbed in deep communion and contemplation. You must enter this tabernacle and take your seats beside those yogis, and contemplate the sublimity and grandeur of this vast universe and its great Creator.

Now, I don't tell you anything about the nature of God. The first thing you ought to realize is the Infinity around you and above you. In order to do so you will have to leave this earth and forget all things earthly. The mind has been diseased by breathing the noxious air of this malarious world, and in order to remedy the disease the spiritual doctor recommends change of air, for nothing short of the pure air of the high heavens will be able to cure worldliness and carnality. Lo! you should ride in the vehicle of well-balanced imagination and rise up. The material body cannot rise, so you will have to leave it below. Let your mind rise up and up, higher and higher, till it is lost in immensity. The higher you rise, the more will your pride and haughtiness decrease, for all things that you see are sublimer and greater far than you can possibly be. Lo! you are but as a little grain of sand or the hundredth part of a mustard seed. There is no limit, no end, any where. The sky is endless, worlds upon worlds in endless groups. Infinity reigns all around. Backward and forward, right

and left, up and down, on all sides there is infinity. In this infinite space you will at last lose your little self. In thought you will be absorbed in the Boundless and Infinite One.

WHY THESE CEREMONIES?

PROFESSOR MAX MULLER, whom we truly esteem and honor, says, he is "not fond of ceremonies." Nor are we. He affirms he covets higher things. So do we. In what then do we differ? We have gone through certain ceremonies; he has not. But we have our reasons for our observance or rather initiation of those rites. Our devotees are not ritualists. They have never blindly performed rites, as such, prescribed by others or established by custom. They have created a new order of ceremonies. Why? In anti-ritualistic Theism, which is wholly spiritual and above the senses, was there any necessity for outward forms or rites? None whatever. And because there was no necessity there was a deep necessity for proving there was no necessity. It was simply with a view to explain the spirituality of certain existing ceremonies that we offered a ceremonial explanation of those ceremonies. Why ceremonial? Because most impressive. Nothing can better explain or illustrate an old lifeless ceremony than a new living and illustrative ceremony. The heart understands better the true meaning of Hom and Baptism, the Sacrament and the *Danda-dharan* and the Flag ceremony, if they are explained and enacted by living actors than if they are simply interpreted by discourses or sermons. Blessed are they that saw as well as those who performed those ceremonies, for on those occasions history reproduced itself and

seemed to start into new life, and the heavens were opened, and a flash of light descended upon the mysteries of dead rites, making all things clear. And who were they that performed the rites? All? No. Only a few. And how often were they performed? Only upon one single occasion. The needful explanation was given. And that was enough.

UNALLOYED PURITY.

THE least contact with idolatry and superstition spoils the New Dispensation. It is so pure that it will not bear the slightest admixture of error. It is conciliating, it is tolerant, it is generous, it is forgiving, it is even friendly to erroneous systems of faith. Yet is there in it an uncompromising severity of rigid truthfulness, which jealously guards itself against the least approach of superstition and error. As Christ went about mixing with lepers and unclean persons and harlots and sinners of the worst type, and yet maintained the unsullied purity of his own character, so goes the Angel of God's New Dispensation among all classes and sects, idolators, pantheists, materialists, sceptics, and diverse people representing various forms of error, sensuality and vice, and yet he loses not a tittle of his divine holiness in their company. Truth shines with greater lustre amid surrounding darkness, like diamond upon Ethiop's arm. And as the bee knows how to extract honey in a forest where thorns and poisonous herbs and flowers grow in abundance, so does the invisible bee of the New Dispensation cull the sweets of truth and love amid noxious systems and corrupt creeds. Honey, all honey and nothing but honey, says God's bee. Truth, all truth and nothing but the truth, says God's latest Dispensa-

tion. If any one among us worships a flag or the hermit's bowl, fire or water, prophet or martyr, Veda or Koran, he at once forfeits his title to be reckoned a true believer. Should anybody allege he is going to buy a house because last night he dreamt a dream to that effect, then he will be unceremoniously consigned to the limbo of dreamers. Is there a Theist who pretends to have heard a "voice" above commanding him to do a certain thing? Call him an impostor and an enemy of God's truth. Those who make the slightest pretensions to any form of supernaturalism have no place among us, however wise or pious they may be. Sing praises unto Jesus, and magnify his divine nature,—but only as the Son of God, no further. Go an inch beyond this point, and you plunge into idolatry and superstition. No believer in the New Dispensation is allowed to compromise himself by countenancing the smallest amount of superstition. Truth unalloyed! Glorious New light from heaven, fraternizing with all and yet free from all impurity! Glory, Glory unto thee!

THE LOWER AND THE HIGHER SCHOOL.

SOMEHOW the opinion has got abroad that we seek to identify the whole Brahmo body with the New Dispensation. Far from it. We do not cherish the least idea of doing so. There are thousands, perhaps tens of thousands among Indian monotheists who discountenance the New Dispensation, and even hate it and revile it. This is just as might be expected. For there is a graduated scale of Theistic belief, and among Theistic believers there are classes and grades. The present Dispensation represents only the highest

order of Theistic faith and devotion. The Brahmo Somaj includes all classes of monotheists, even rationalists and deists not excepted. He who believes in one God and in the next world may enlist himself as a Brahmo. He may be a sectarian, and hate the Hindu and the Christian, the Mahometan and the Buddhist as enemies, and their systems of faith as unmixed delusion. He may set his face against communion, inspiration, and all the higher stages of spiritual life. And yet such a man may be a Brahmo. He may continue throughout his life in the very lowest state of deistic belief and life. He may all his life denounce Providence and Grace, and abuse Christ and Paul as impostors. And yet the whole Brahmo community in India may heap honors upon him as a distinguished and learned Brahmo. Such men may be said to have just entered the lowest school of deism and are yet very far from the kingdom of God, the Church of the New Dispensation. We love and recognise these our younger brethren, though they only lisp our prayers, and study the first primer on deism. They do not understand the higher truths of Theism, neither its philosophy nor its deep devotion have they yet tasted. We therefore pity them, and trust they will yet advance into that higher school of thought and devotion which is to be found in the New Dispensation. If they do not care or try to advance beyond their little school, we pity them the more and regret their conservatism, their littleness, their sectarianism and their unspirituality. The majority of Brahmos may be thus characterized. —

Belief in one God.
Five minutes' customary prayer.
Recognition of a future life.
Respect for good and great men.
Average moral character.
Social refinement.

The apostolical character of the Theists of the New Dispensation may be thus delineated:—

God-vision or perception of the Living God with the eye of faith.
Fervent prayer, duration varying from half an hour to two hours.
Communion with saints in heaven or pilgrimages.
Assimilation of all prophets and saints to life.
Spiritual sanctification and new life.
Sacrifice of self for the million.

It will appear from the above that there is a great difference, in spite of essential identity, between the transcendental Theism of the New Church and the ordinary deism of the Brahmo Somaj.

SAINT AGHORE NATH.

BHAI Aghore Nath is dead. This means that he has risen again. For we believe in the resurrection of saints. And truly Aghore Nath was a saint. A more pious devotee, a truer saint breathed not in our Church. He was meekness and forgiveness personified. All who knew him loved him, and he has not left behind him a single enemy. Even those who differed from him in opinion mourn his loss, and are proud to rank among his mourners and admirers. His sweet love made friends of all whom he came across. His love was so all-conquering, his character was so unimpeachably pure, his heart was so guileless, his disposition so child-like and innocent, that the most formidable of his theological opponents dare not say aught against him. Verily a saint was he, whom all loved and whose memory all must honor and cherish. Especially as a Yogi will his name be handed down to

posterity. Future generations in India will, we are sure, reverently gaze upon that towering example of a Yogi of the New Dispensation. As an Apostle he stood in the foremost rank. In his latter days he preached in the Punjab, where the Lord had called him, with the power of a lion, unfurling the banner of victory in the remotest frontier, and among the humblest and the most ignorant Sikhs. Old and devout men at Murree, Dehra Ghazi Khan and Dehra Ismael Khan were charmed by his preaching and his saintly character, and fell at his feet, and implored his blessing. In going through these regions he had to undergo hardships of no ordinary kind, so that when he came down to Lucknow he was exhausted. While there he was found as busy as usual in the Lord's service, in spite of his weakness and prostration. Morning and evening he conducted service, preached, visited friends and offered advice. On Sunday, the 4th, he conducted service in the local Somaj. Whether he had any gloomy foreboding of his approaching death is more than we can say. But the following touching prayer he is reported to have uttered in the course of the Sunday evening service :— "My God, my Mother, I have made no provision for my wife and children. Nothing is in store for them for the morrow. Them I have consigned to Thy care and safe-keeping. But I have not been idle; it is not true that I have made no kind of provision. I am serving Thee according to my power. If life be accounted wealth, I leave behind me this property for future generations. Grant, Lord, that till the last day, my life may remain undefiled." On Monday he took physic, and then complained of prostration, which daily increased and which no medicine could check. "Yet he had his regular prayers with us," writes our correspondent. In the course of the last prayer he had with his friends he is said to have spoken to his

God thus:—"O Thou Mother of the world, if my body aileth what is it to my soul? My body suffers pain, it is true, but my mind still experiences that joy. In my illness I see how Thou art serving Thy child. I have no sleep at night. How miserable I would have been hadst Thou not been with me. Thou art with me day and night; therefore suffering is no suffering to me. Mother grant that I may thus be with Thee everlastingly. I seek neither health nor ill-health; I desire nought but Thee, O God." On Wednesday the feeling of exhaustion increased. Yet he had his regular morning prayer. But he grew restless, and had to take to his bed. Marvellous was his love for his Master. "Seven verses of the Rig Veda he explained to me in the evening," writes our correspondent, "and he taught me the essential principles of Yoga and communion." Next morning he was so weak that he had to be helped upstairs. All of a sudden he sank, the extremities were cold, and the pulse was hardly perceptible. The application of remedies produced a temporary reaction, but in the evening he began to sink steadily, and never rose again. At about 2 A.M. he composed himself, closed his eyes, kept his right hand on his breast, stretched his left arm alongside his body, and quietly slept on the bosom of his Father. He is happy in that better land, where with the saints above he is perpetually singing the name of his Maker. Heavenly brother, thou hast already put on the crown of glory. Blessed, blessed, blessed Saint! Verily this saintly spirit has gone in advance to prepare the way for those who are to follow. He will confirm our faith, bring heaven nearer to us, and he will give us glad tidings of our sweet home above.

SAINT AGHORE'S SRAD CEREMONY.

To do honor to the departed Saint the devotees gathered at the Mangal Bari, on Sunday last, at 11 A.M. A small number of select friends also assembled. After the introductory general service was over the Upadhaya read and expounded texts from the Hindu scriptures on duty to parents, death and the vanity of the world. The minister then offered a prayer, in the course of which he made touching allusions to the life and doings of the Saint, who was to him as a brother and a father, and as he spoke he offered the tribute of his tears to the memory of the beloved brother; the whole congregation, men and women, did likewise. Prayer over, the singing apostle sang a hymn. The eldest son of the Saint, Satyánanda, seated upon the minister's lap, and with his revered father's yellow *gairic* robe hanging down his neck, offered the following prayer at the dictation of the Upadhaya :—

Prayer.

O GOD, we have become fatherless. Our father has left us here and, freed from the sorrows and sufferings of the world, has gone to heaven. O Thou Father of our father, do Thou give unto our father a place at Thy blessed feet for ever. May he sit by Thee and gather the purity of heaven and enjoy peace everlastingly! We three, two brothers and one sister, have become helpless by becoming fatherless. But as Thou art the helper of the helpless and the Father of the fatherless, we take refuge with Thee. O Merciful God, protect us and our poor mother, amid our present grief and misfortune, on Thy happy lap. As our father was a saint and a yogi, do Thou make us godly and righteous after his

example, that we may preserve the glory of his name in this world! Peace. Peace. Peace.

The sight of the sorrowing boy and the sentiments of the prayer greatly touched the hearts of those present. He then rose and thus honored the dead:—

Madiah sradhvea pitri pitamaha prapitamaha prabhritayah sarve purvapurusha dhanya bhavantu. Madiah prembhajana atmia bandhujana dhanya bhavantu. Desastha prachin aryavansia brahmagna rishi munaya dhanya bhavantu. Jatia bijatia desastha bidesastha nikhil dharmanetaro mahajana dhanyá bhavantu. Madiáh parichita aparichita satrubo mitrani sadhabo asadhabo nikhila ye asairirina atmanah paratra bhinna lokábasthitáh teshám sarveshám kalyánám bhavantu. [Read by the Upadhaya.]

Blessed be my father, my grandfather, my great-grandfather, and all my forefathers. Blessed be my beloved relations and friends. Blessed be the ancient Aryan Theists, Rishis and Munis of India. Blessed be all religious leaders and great men, native and foreign. Blessed be all disembodied spirits, whether known to me or unknown, friends or foes, righteous or unrighteous, who are living in the next world in different spheres of existence. May they all prosper!

The Upadhaya then read the following prayer for the peace of the departed soul, in which the congregation joined:—

O GOD, our revered brother has departed from this world and ascended heaven. Keep his soul on Thy cooling lap, and cause it to grow in wisdom, purity and loving rapture through endless ages. Spirit Divine, make the life of that exalted yogi and saint our life. May his blood be our blood, may his humility, conscientiousness, communion and loving devotion be assimilated to our nature! May his character nourish the whole Brahmo community, and abiding in the circle of the devotees dispense purity and peace in

every home, and may it advance the Kingdom of the New Dispensation! O Thou Lord of the poor sanctify our sorrow, and by this sacred ceremony promote our true welfare. Peace. Peace. Peace!

On behalf of the bereaved and sorrowing family and for the love of God and man the Upadhaya announced certain gifts. Among others the following Sadhus were honored with presents:—Paramhansa Ram Krishna of Dakhineswar; Nagaji of Doomraon; Pahari Baba of Ghazipore and Pandit Brahmavrata Samadhyai of Nadia. Rice and copper were also given for distribution among the poor.

The minister then advanced a few steps, Satyananda following with the ashes of the departed in an urn in his hand, the whole congregation standing. The ashes were deposited with due solemnity underneath a column, about four feet high, which had been erected for the purpose, and around which flower-garlands had been hung. Near this place were arranged on a small raised platform the yellow ascetic robe, the flag of the New Dispensation, and the scrip which the Saint had carried about with him on his apostolic tour, and also his kamandalu, his slippers and his manuscripts. As the ashes were deposited, the minister said:—The soul of the saint has soared to heaven. His mortal remains are now consigned to the earth. At the conclusion of this part of the ceremony the congregation with one voice said—

Peace. Peace. Peace.

This was followed by the planting of a *Kadamba* tree. Prayer and benediction closed the service, the congregation canonizing the departed devotee by repeating with one voice the words "Sadhu, Sadhu." All that remained to be done was the offering of refreshments to the guests. The greatest solemnity was

observed on the occasion. The guardian of the apostles brought sweetmeats upon *sal* leaves and *sherbet* in earthen vessels. These the minister thus blessed :— May the spirit of solid communion in the departed saint pass into us through these sweetmeats, and may the nectar of divine love in him enter into us through this water! And may the Lord of mercy bless these unto the sanctification of our souls!

VENERABLE Head of the Catholic Church,
Venerable Head of the Established Church,
Chief Ministers and Leaders of the many Dissenting Christian Churches in Europe and in America,
Ministers and missionaries of the Christian Church,
Leaders of Hindu sects, Yogis and Sadhus,
Buddhist Priests,
Mahomedan Faquirs and Saints,
Parsi Dustoors,
Give us the dust of your feet, that we poor sinners may be sanctified and made clean through the grace of our God and your God.

DURING the next week our brethren should in all seriousness contemplate the life and death of him who allowed himself to be sacrificed for us. Truly he gave his precious life for sinners like ourselves. Let us pour freely into the holy Church of the New Dispensation the blood which was shed upon the cross, that it may pass through it into each true believer and make him worthy to bear the cross. May we remember the agony of our dear benefactor, and with tears invoke Divine blessing, that we too may be privileged

to exchange the crown of thorns for the crown of glory! O God, fill us with the spirit of Jesus.

WHEN money comes into your hands do not spend it unceremoniously or in a hurry. Carry it into the family sanctuary, lay it on the alter, that the Lord may touch it, bless it and sanctify it. Then you may spend it, but not till then. Unsanctified money is an unclean thing, and the devotee cannot touch it. Only *God's money* is welcome.

MEN ask us—what are your credentials? There is nothing in our doctrines which is untrue or impure. We preach the highest morality and the profoundest spirituality. Regarding our fundamental beliefs we can say with authority they are of God, and such as can be verified on appeal to Him by every earnest man. We are not great teachers; but we are honest believers.

TOUCHING the new sacramental ceremony the *Bombay Guardian* is pleased to observe:—"Jesus Christ met with a great many indignities at the hands of his avowed enemies, but those which he encounters at the hands of his professed friends are even more offensive." Taking the dust of our brother's feet we would assure him that we meant no "indignity" to Jesus and are in fact quite incapable of meaning any such thing. We humbly submit our brethren have observed the *spirit* of Christ's command regarding the sacrament, instead of the *letter*, and they have Christ's approval.

DO we mean to establish the Rice Ceremony and the Flag Ceremony as permanent institutions in our Church? No. They are meant to explain and spiritualize and fulfil corresponding ordinances in the older Churches. As the pulpit of the New Dispensation expounds texts in the ancient Scriptures, so are these novel ceremonies offered as practical sermons on the deep philosophy of similar rites observed in previous dispensations. We do not believe in lifeless ceremonies. Read 'absorption' for 'rice' and 'the Kingdom of God' for 'flag,' and the metaphor will be clear.

IF you go to the Lily Cottage any evening you will probably see a dozen devotees seated on a piece of carpet on the floor, and one or two asleep or half-asleep. There is an animated conversation, which now and then seems to flag, but warms up again, and lasts till midnight. And what do you think are the topics under discussion? Our early days—Female emancipation—Luther's spiritual decline—Asceticism —Chaitanya—No money received by the missionaries the last two days—Paul's livelihood—Gladstone felling trees—How to promote cash sale of our books—Loyalty to the Queen—Cooking one's own food—Mofussil Brahmos and their wants—We ought to learn Hindi—Our progress during the last two years—Father Lafont's learning—Social condition of the Madrasis—England-going Hindus—Social morals &c. What a strange medley of subjects! And yet such conversation has gone on from day to day for twenty years!

EVERY day at the conclusion of Divine service, our devotees are required to bow seven times. First,

they salute the Scriptures of God; 2ndly, Prophets and Saints; 3rdly, Womankind; 4thly, Little Children; 5thly, Enemies; 6thly, the New Dispensation; and lastly, the All-Holy God of our Holy Church. This daily practice has gone on for several weeks since its institution, and we have no doubt it has been found beneficial.

WHO are the enemies of the New Dispensation? 1. Those who disbelieve in Providence. 2. Those who scoff at Inspiration. 3. Those who hate asceticism. 4. Those who dislike prayer. 5. Bigots and fanatics. 6. Sensualists and drunkards. 7. Sectarians. 8. Unscientific men. 9. Worldlings. 10. Worshippers of old systems and dead books.

QUERY,—Who administered the rite of Baptism, the other day to the Apostles and Devotees of the New Dispensation?

Answer,—The spirit of John the Baptist.

IT is a note-worthy fact that the New Ceremony of Baptism took place on the day of the national Hindu festival, known as *Snan Jattra*, or the Immersion Festival.

NEVER argue with Satan. Eve argued, and was lost. Christ simply said, "Get thee behind me, Satan," and he was triumphant.

HOW much misunderstanding regarding the New Dispensation might have been avoided if people had followed the advice given by the holy Fathers. "Let every one then who cares for truth, be little concerned about words and language, seeing that in every nation there prevails a different usage of speech; but let him rather direct his attention to the meaning conveyed by the words, than to the nature of the words that convey the meaning."

ON Saturday last, intelligence was received of the death of the wife of our beloved Apostle, Gour Govindo Rai, which melancholy event occurred, on the 13th instant, in a small town near Rungpore. She had suffered from chronic dyspepsia for more than a year, and her sufferings ended in death. She was lowly and meek, patient and modest, and she bore much privation with ungrudging calmness. For the soul of our departed sister prayer was offered in the Sanctuary, on Sunday last. Her two little boys offer themselves as worthy objects of special solicitude and charity, and we appeal to our friends in the hope that the little ones may be reared up as they ought to be.

THOUGH theologies differ, the path that leads to the inner sanctuary of the Lord is one. Hence is it that in all ages and among all sects true believers have sought their God and cultivated communion in solitude on the banks of rivers or upon mountain heights, far away from the noisy world. It is said of Justin Martyr that his "mind was ardent, imaginative and strongly inclined to mysticism." In the Platonic doctrine of ideas he found great joy, and he always

aspired to God-vision. "Full of enthusiasm, and impatient of interruption, he resolves to fly from the society of men, and bury himself in the depths of solitude,—there to deliver himself up to his favorite contemplations, by which he was to rise to a vision of the Divinity. For this purpose he selects a retired spot near the sea."

AS an indubitable proof of the growth of spirituality and the spread of asceticism and deep communion among advanced Theists, we have great pleasure in recording another accession to our apostolical staff. It is a remarkable fact that in the face of the most formidable opposition and the repeated assaults to which our dear Church has been subjected during the past decade the Lord's people have stood firm and there has not been up to this time a single case of defection or backsliding. Not only have these people maintained their high position with unswerving loyalty and increasing zeal, but their number, thank God, has been increasing. The devoted twenty-two must feel cheered by the intelligence that the Lord has just added another brother to their ranks. Bhai Kali Sankar Kobiraj of Rungpore, well-known for his superior wisdom and devotion has been moved by the Holy Ghost to exchange his secular vocation for the vow of asceticism and poverty. May he stand unmoved and daily prosper during the period of probation!

THE marriage of the minister's second daughter was solemnized, on Saturday last, in the presence of the Holy God and of His devotees. His eldest son will be joined in wedlock on Monday next. On the married couple and the couple to be married may God's people lovingly deposit their valued blessings!

A NEW process of *sadhan* has lately been adopted by our devotees, which seems to combine *yoga* and *bhakti* meditation and rapturous love. The devotee, amid the silence of solitude in some retired place, plays on the *ektara*, and prays, adores, apostrophizes, communes, and glides along a current of rapturous ejaculations, which sometimes extend over three or four hours. Altogether it is a most pleasant and profitable exercise. It helps communion and absorption.

AN interesting and novel ceremony was performed by the minister on Saturday, the 19th ultimo. It was the consecration of a new *Bhândar*, or family store-room. A short prayer was offered to the Supreme Mother Annada, or Lakshmi, the Giver of Rice, and Her blessing was invoked. The door of the new Bhándár was then opened, and the whole body of devotees entered, the minister carrying in his hand in an earthen vessel *dhana dhanya*, or a rupee and paddy, typical of fortune and food. They then sang a hymn, and concluded by chanting the words inscribed on the front wall in a semicircle. "Annadaai namonamah." The key of the store-room was then made over to the lady in charge of the room.

WHENCE this sweet perfume, which has suddenly filled the room, and gladdened all hearts, and which is surely not of this earth? Look at that serene figure, that man of prayer, who has just come out of the Holy Tabernacle, that garden of Paradise, where ever-blooming flowers, sweet and fragrant, abound. "All his garments smell of myrrh and aloes and cassia."

OUR Holy Church proposes to encourage systematic theological studies by rewarding young Divinity students with suitable honors. Early next year the first examination will be held in Calcutta by the Apostolic Durbar. All applications must be forwarded to the Upadhayá on or before the 1st January 1882. The following books have been recommended by the minister for study, and will form the subjects of examination :—

1. Introduction to Science of Religion: Max Muller.
2. Hinduism: Monier Williams.
3. Buddhism: Rhys Davids.
4. Life and Teachings of Christ.
5. History of Philosophy: Victor Cousin.
6. Butler's Analogy.
7. Carlyle: Hero as Prophet.
8. Imitation of Christ.
9. Holy Living.
10. The New Dispensation.

OUR dear God is not only our Father but our Mother also, and we of the New Dispensation always desire to commend Divinity to our brethren in Her sweeter relation as Mother. And we always hail with peculiar gratification any scriptural testimony in recognition of such relationship. In the Bhagavatgita the following striking passage occurs :—

Pitáhamasya jagato mátá dhátá pitámahah.
I am the father, the mother of the universe,
I am the God of providence, the father of father.

In a subsequent passage the Lord is described as

Gatirbhartá prabhuh sákshi nivásah saranam suhrith.
I am the way, the supporter, the master, the witness, the habitation, the refuge, the friend.

THIS is the first day of the Durga Puja, which will last till Sunday next. During these three days, a season of intense anxiety to all true patriots and believers, we would request our friends to remember their mother-land in their prayers.

Friday	...	Prayer for deliverence of the country from all forms of idol-worship.
Saturday	...	Prayer for deliverence of the country from drink and sensuality.
Sunday	...	Prayer for the conservation of all that is pure and good in the Durga Puja festival.

AN esteemed friend in America writes to inquire into the manner in which we are treated by the Christian missionaries here. "I am anxious to know the spirit and attitude of the Christian missionaries as regards your movement. Are they brotherly?" Our answer is:—Some revere us; some love us; some praise us; some approve of our creed and character so far as they go; some, on the other hand, dislike us; some hate us; some abhor everything that we do and every word that we say; some think we have no business to be; some wish us immediate death, and in their eagerness indite ugly lines *in memoriam* in anticipation of our longed for demise; some swear we are already dead and gone. We sit at the feet of those who love and respect us, and are thankful for their kind wishes and good words. We pity those who hate us. We laugh at anxious epitaph-writers. Christian brothers and well-wishers encourage us. Christian antagonists and revilers aggravate our zeal. Christian slayers exite smile and derision. May the number of our Christian friends increase! May the number of narrow-minded, jealous and scornful Christian missionaries grow beautifully less in days to come!

THOSE who have read of Christ's pre-existence and miraculous conception in the Gospel must be struck with the parallelism furnished in the narrative of Buddha. Gautama is regarded by his followers not only as an incarnation, but also as the very deity pre-existing before his appearance on earth. M. Senart in his 'La Legende du Buddha' observes:—"The Buddha, before his birth, is a god, the chief of the gods; to speak correctly, he is not born, he incarnates himself among men for their good and their salvation. His conception is altogether miraculous. He has no mortal father; his descent from heaven takes place under the symbols of a god of light, veiled in the cloud-womb of his mother; his presence reveals itself there by his first rays, which call all the gods to prayer and awaken them to life."

REFERRING to the Brahmo minister a Lucknow contemporary asks,—"Where he will be two or three years hence, who can predict?" Even Keshub Chunder Sen himself cannot predict his future movements. The future is entirely in the hands of the Lord, and His ways are past finding out. Our motto is 'Life Onward,' not 'Stagnation.'

INTO the small Bidhan Deposit Bank the devotees bring their monthly earnings. They deposit the money as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each depositor with instructions for its disposal. Contributions to the Church, charity to the poor, allowance to mother and wife, liquidation of debt are some of the

prescribed items of expenditure. No depositor is allowed to draw more than has been credited to his account. The instructions of the Church must be strictly followed. Upon these conditions money is received and spent by the Church of the New Dispensation for the benefit of its flock. Those only who take the vow of self-surrender are welcome.

OUR services are generally very long. The weekly service in the Tabernacle occupies two hours. The daily service in the Family Sanctuary extends over two or three hours, and occasionally even four hours. It is to us a great pleasure to sit with our God for such a length of time. We hardly feel that we have sat so long. But we may be, and have been, accused of indulging in "long prayers," which should not be. For we too are opposed to long prayers, and vain repetitions we abominate. Our prayers are brief always, lengthy never. What then is it that prolongs Divine Service? Prayer, or the mere asking, takes very little time. But then we converse and discourse long with God, and we feel happy in so doing. With so good a Friend, and so beautiful, who does not wish to talk at least two hours daily?

DEATH has snatched away a young man. He belonged to the Theological Class, and was an Assistant Surgeon. The Holy Spirit had just begun to work in him, and his growing faith and zeal endeared him to many. He soon became anxious for initiation, and made up his mind to enter the Church of the New Dispensation with his young wife. But cholera of a bad type came upon him, and he died on Tues-

day last. His death-bed confessions and statements made a deep impression on those who heard him. "I am only going into another country," he said. On being asked if he was prepared to die, he said, "Yes, thank God, faith has made me strong." He requested that the minister, whom he had often reviled before and the missionary brethren would forgive him and bless him. To his wife he said,—"Stand always in the path of virtue, and we shall again see each other in heaven." Brethren, give the soul of your deceased brother your blessings and good wishes, and say, Peace, Peace.

By this shall our people be known that they are truthful and always fulfil their promises. He who is wanting in veracity is not one of us. An engagement once made must be fulfilled. Hence the utmost caution is requisite before a promise is made. The truly conscientious are guarded in their expressions. I hope to go; If possible I shall be there; You may expect me at dinner; I shall try to pay the bill; Service will probably begin at 7;—these are preferable to definite engagements, such as, I will, I must &c. Never make a promise about which you are in the least doubtful.

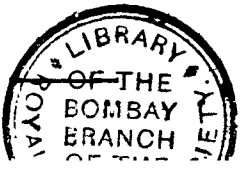
We should like to see all money received on account of the mission fund touched and sanctified by the Lord in the Sanctuary before it is spent. Why should not the holy practice be resorted to in regard to the minister and the whole apostolic body, which is so rigidly observed in the case of ascetic householders?

COLLECTING money for the Church by means of bills is contrary to the spirit of the New Dispensation. It is too secular to serve spiritual purposes. It defiles him who gives and him who receives. The Holy Church of God never begs but demands. Those who give money ought to remember that they are not to do an act of favor, but to sanctify themselves by a blessed act of almsgiving. Let them give as they would to the Mother Church, for their own salvation, and not as a matter of patronage or liberality.

THE members of the Oxford Mission were invited to a native dinner at Lily Cottage, last night, and what transpired was most interesting, and suggested important reflections. The Christian humility and ascetic simplicity of our brethren touched everybody present, and the cordial and free interchange of sentiments which characterized the whole proceedings left little doubt in the mind as to the possibility of hearty social intercourse between the East and the West. Father O'Neill and the Oxford brethren took their seats upon a piece of carpet on the floor, and rice, *paretta* and curries were served on 'undivided plantain leaf.' There were also varieties of fruits and sweetmeats, and the indispensable curd. It was a suggestive scene,—the West and the East meeting at dinner, and exchanging their sympathies as if they were one in heart and kinsmen in God's household. The distinctions of caste and nationality gave way before the genuine impulses of brotherly love. After dinner there was native music.

NOT much reading, but deep reading is profitable. Not the waters of the vast sea, but the few pearls ye have found therein are the true measure of your riches. Pick up at least two ideas every week by going into deep waters, and you will soon be rich.

THERE was service in the Tabernacle, on Tuesday last, to celebrate the opening of the new year, from 5 to 9-30 A.M. After service the minister spoke to the congregation to the following effect:—It has long been the custom in this part of the country for devotees to go about singing hymns from door to door for the benefit of the worldly-minded. Hitherto the practice has been confined only to the lower classes of the people, the poorer Vaishnavas. I do not see why the higher and the middle classes should not engage themselves in this exalted work. If you give up your indolence and selfish apathy, your pride and vainglorioussness, and go in the evening to the houses of the wealthy and the huts of the poor, and sing before them the riches of God's mercy, a little trouble and self-denial on your part would be a great benefit to your country. You cannot better serve your countrymen than by singing the name of Hari in the streets. Form yourselves into small groups of Dispensation Ministrels, and sing God's sweet name in different parts of the town. Begin to-day, and signalize the first day of the new year. God bless you!



Digitized with financial assistance from
Ms.Vaidehi Thakar
on 06 November, 2019